

THE EXPOSITOR

ND · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



APRIL, 1947

Vol. XLIX

No. 4

CONTENTS

Epic of Suffering.....	161
Prof. David E. Adams	
Be A Fanatic.....	163
Aaron H. Meckel	
Lazarus Laughed.....	165
T. N. Tiemeyer	
Issue Is Theological.....	167
Bishop D. Scott Swain	
Taking Things For Granted.....	168
Kendig B. Cully	
Reveries of Traveler.....	171
J. Hooper	
Editorial	170
Church Methods	172
Mother's Day Plans	
How To Make a Delinquent	
Family Week Observance	
Film and Radio Guide	
Hobby Displays	
Sermons	178
When God Takes Census	
Orva Lee Ice	
The Iron Did Swim	
Clarence E. Macartney	
The Empty Life	
Roy C. Helfenstein	
Ministry of Illumination	
Victor P. Wierwille	
Junior Sermons	187
Kite Flying	
Ostrich and Armadillo	
Static	
Illustrations	189
Book Reviews	196
Mid-Week Services	202
Topical Index	205
Buyers' Guide	206

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

At last, I find time to express my heartfelt appreciation of your kindness in sending me those books. It is good to have such reading matter here, where it is so hard to get, and to be able to share it with others. Also THE EXPOSITOR is a most welcome guest each month.

I returned to Munich, Germany, on December 3rd. There is no lack of work, interesting, and a lot of varying experiences. Everywhere, everywhere so much of suffering, misery and confusion. The consequences of sin, and yet gross sin is still rampant on every side. Ours is far from a Christian world! Will humanity, especially our leaders, ever learn? There certainly is only One who is the Way, the Truth and the Life, and I am puzzled that so few see that fact in the midst of such confusion. Everyone seems only to have his own selfish purposes in mind.

No, I am not a confirmed pessimist. I simply would like to shed some light on my experiences over here, especially among our own people. We of the Church have a tremendous task to perform.

WDE JOHN MEYERS,
Op. A. Civ. Cen. Div.,
c/o Postmaster, N.Y.C.

The Cover Picture

A Protestant headquarters in the United States, to be called "The Temple of Goodwill," has been proposed for Columbus, Ohio. Projected more than twenty years ago as a purely Ohio institution, the idea has been revived and enlarged into a national project.

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Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

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Additional entry at East Aurora, N. Y.

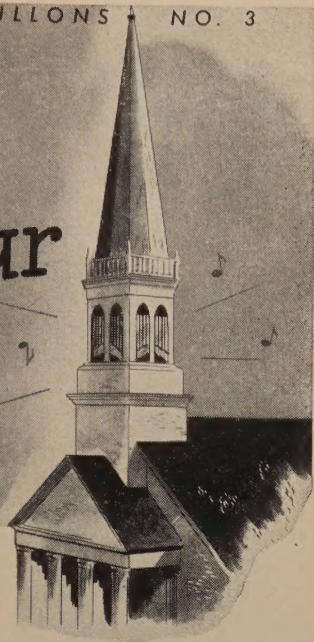
THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

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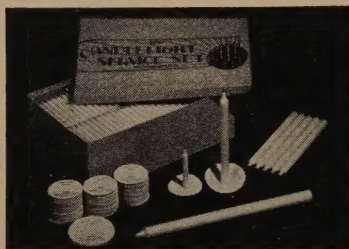
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THE EPIC OF SUFFERING

An Approach to the Meaning of the Humanity of Jesus

DAVID E. ADAMS

THERE are three great seasons in the year of the Christian Church universally recognized and widely observed. Each of them is significant because it deals with certain fundamental human experiences. Each of them has profound meaning because it centers in the life of an ideal human figure. And each takes added meaning from the fact that it man recognizes some phase of his relationship with God. Christmas is one of them, the great festival of the Church wherein is celebrated the universal fact of birth. The figures of the Mother and the Child symbolize man's joy in his realization of the creative power that touches drab human lives and illuminates them with joy and beauty. A moving star, singing angels, adoring shepherds, awe-struck magi—these figures provide the colorful background for the Nativity picture, the universal experience wherein man touches upon the miracle of his unknown source, and is made deeply aware of the mystery of the finite.

Easter is another of those seasons. This is the time when the Church celebrates another great human experience—the periodic rebirth of faith in the permanent and lasting meaning of the human personality. It, too, centers around a human figure, a man passing through the universal human experience of death, a man rising in the hearts of his friends, triumphant over what at first seemed the sheer darkness of ultimate finality and extinction. The setting which surrounds this ancient story is also, but serves to emphasize the fact that in it, no man finds himself in contact with the ultimate mystery. Christmas speaks to him of the mystery of the Whence. Easter reminds him of the mystery of the Whither. Both testify to his awareness, on the one hand, of his ignorance and weakness, and on the other, of the hidden resources of his deepest and loftiest hopes. In both he feels the touch of the finger of God, and lifts his eyes to see light breaking through the clouds of his mortality.

Lent is the third of these seasons. If Christmas turns our thoughts to the mystery of man's origin, and Easter to the enigma of his eternal destiny, it is Lent which stays his thought for a longer period upon an even more perplexing phase of human experience. If Christmas deals with the Whence, and Easter with the Whither, Lent concerns itself with the Why. It pictures the climatic days in a life which seems to gather unto itself all the deepest and darkest problems of human existence, and to present them in one compact epic drama, in which there is immortalized for all time man's awareness of the otherness of his existence. It is a picture of struggle, of suffering, of opposition, of perplexity, of frustration, of sacrifice. It focuses in one short period of time, spanning the closing days of one obscure life, the mystery of existence as man has known it since the beginning. This picture is heir to the great portrayal of man and woman, fleeing their forbidden paradise, to tread the thorny paths of toil and sorrow. It is heir to the dearly-bought insights of the prophet Hosea, to the deep inner struggle of Jeremiah, to the magnificent lamentations of the Exile, to the earnest questionings of Job, to the half-cynical despair of Ecclesiastes, and to the poignant cries and the triumphant faith of the Psalms.

Why has this picture meant so much to the Christian Church? Why is it immortalized in a great season observed every year by large portions of the civilized world? Precisely because it is a dramatic portrayal of those elements in human experience which every man must face, which all men find difficult, and which no man feels that he completely understands. And further, because these experiences are thus embodied in a life which stands in a sense as a symbol for all lives, a life which purports to tell humanity something of the meaning of the mystery, a life so portrayed that it gives an answer to the Whence, the Whither, and the Why, even though that answer may seem difficult to understand.

We look upon it, and we say, as Peter is recorded once to have said, "Lord, to whom shall we go? Thou hast the words of eternal life." Here at least is one answer. Difficult as it may be to comprehend, no one else of whom we know offers us any reply to all of these questions. Most of the philosophies of our day simply tell us not to ask the questions, which is after all the impatient answer of an irritated parent to an annoyingly precocious child. The fact remains that we do ask the questions. We do live in a difficult world, a world shot through, it is true, with patterns of joy, but patterns always woven against a background of struggle, of suffering, of opposition, of perplexity, of frustration, of sacrifice.

Here is the picture of a man, not an imaginary character in a fictional drama, but a man in history who lived through all these experiences. Here is a man who thought he saw in them a meaning. Here is a man who built out of broken hopes, and shattered ambitions, out of betrayal and denial and the certainty of imminent death—A FAITH. Here is a man who, under conditions far harder than most of us are ever called upon to meet, found—God. Here is a man who so lived under these conditions that his friends absolutely refused to believe that he had ceased to exist when he disappeared from their sight. Here is a man whose continuing memory became the foundation of a movement which swept across Asia Minor, in less than three centuries became the state religion of the Roman Empire, and thereafter girdled the earth in the next fifteen hundred years. Here is a man who so lived under these conditions that men felt they had learned a new meaning for human life, and that death itself was no longer to be feared. Here is a man who left a body of simple teachings, many of them culled from the sayings of his forefathers, but all of them bearing the stamp of his unique personality, a body of teachings which have stood absolutely unrivalled for two thousand years as the ideal for the good life.

Here is the human picture. What is its value for us? And why does the Church set aside a period of weeks every year to recall to our minds, and in a sense to re-enact this epic drama of suffering? Because we most deeply feel and most clearly understand that which we see and feel in the experience of one human life. The martyrdom of a nation recorded in the headlines is on the whole less impressive to most of us, than the whimper of one hungry child. It is only the personalization of life's meanings which enables us to

apprehend their full significance. The old Greek dramatists knew this. They held that much of life might be experienced vicariously, as one witnessed tragedy played out upon stage, suffered with the actors in the play, was stirred, sobered, deepened, enlightened by the movement of the drama, and went away with emotions purged, with new light on life's meanings, with new respect for the decrees of fate, and new understanding of the human lot. But they had as yet no one historical figure who epitomized in his experience the problems with which they sought to deal, no clear-cut philosophy which essayed an answer to these problems, no constructive interpretation of the mystery of human existence, no satisfying way of living to recommend for those who would triumph over the seeming irrationality of evil in the world, and no final answer to the Whence, the Whither, or the Why. From them we may learn much as to the method of attack upon the problems of human existence. But we must go to the life of Jesus for the first answer to those problems which commands respect and at the same time enlists our personal support. His life as we look upon it does not solve the problem of evil. Nor does it tell us all that we would like to know about the why of suffering itself. But it does show us, in concrete human terms, how a man in history with all human limitations, did win through to a faith that made suffering, even very great suffering, wholly incidental to something very much greater, wholly secondary to his desire to help men understand what he believed to be the truth about God, and the finest way of living.

That is why, centuries later, we still turn at certain times to that appealing story, to that human man who speaks to us of God, to that person who knew all the hardest of the human lot, and used his very suffering to give life new meaning, and death new significance. That is why the great symbol of the cross has stood to humanity for something that we dare not lose from out our common life, lest all the power and meaning it has signified vanish from the heart of man, and we sink back forever into the bloody chaos of the brute. Now and again we stand upon the brink of that precipice, panoplied in all the shining splendor of our modern power, and realize how near the edge we come, how narrow the margin of our safety, how tenuous the bonds that hold us within that path that leads to light, and not to darkness and despair. To the figure of one suffering man, a man who lived and spoke and died, and yet lives on, we

(See page 19)



BE A FANATIC

AARON H. MECKEL

ONE of the many delusions upon which the modern mind feeds may be stated thus: it is perfectly all right to be religious providing one doesn't follow it out to the point of enthusiasm. Should one, in fact, let himself go to the extent of being "all out" for Christ and the Christian Cause, he might run the risk of being labeled a fanatic! I am reminded of a sermon I once heard. Some good and able propositions were made, but over and anon the word "perhaps" was used to cancel them! That sermon, like all too many we preach, never moved out of the subjective into the clear white light of the objective and imperative! Paul Scherer in his book, *For We Have This Treasure*, mentions the author, who says, "Let me tell you good Christian people an honest writer would be ashamed to treat a nursery tale as you have treated the greatest drama in history."

Hear the words of withering scorn and indignation the writer of the Revelation places in the lips of the Risen Lord as they are addressed to the complacent and worldly church at Laodicea: "I know thy works that thou art neither cold nor hot. . . . So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth". Dr. Goodspeed thus translates one phrase of our text, "but since you are tepid, and neither cold nor hot, I am going to spit you out of my mouth"! As I heard a live Christian layman say, "The Lord could use strong language on occasion!"

This word "fanatic", of which so many religious circles seem afraid today,—exactly what does it mean? Well, I looked it up, reviewed its "family tree" and got its pedigree. According to Webster, it means to be inspired with divinity, to be greatly enthusiastic. That at least is one obvious connotation of the meaning of the word, as over against our modern conception of it as meaning to be unhinged and over-zealous. Or let Dwight Moody tell us what the word meant to him. A great many people are afraid of enthusiasm", he said, and continued. "If a man is enthusiastic, they raise the cry, 'Zeal without

knowledge!'—Enthusiasm means 'in God'; and I can't understand how any man can realize his standing before God and not be on fire three hundred and sixty-five days in the year". And then, those oft-quoted words of Moody's: "Now why not go into the Lord's work as earnestly as into athletics"? Indeed, why not?

Having then recovered this more positive and Christian connotation of the word, "fanatic", let us proceed to make a few observations on the subject of religious fanaticism.

It Is Inherent

Notice, to begin with, that the peculiar genius and power of Christianity is due, in no small measure, to the fact that it is inherently fanatical! As Kirsopp Lake has intimated, it succeeded in its early days by the contagion of a great enthusiasm. Only thus could it make its amazing headway in the face of insuperable odds. The primitive Church was constituted of a new society of men and women, who gladly incurred persecution, ostracism, and death, who were willing to be "fools for Christ's sake" in the eyes of the world, because they were utterly committed to their Lord. Of them it could never be said, "But since you are tepid".

Early Christianity was inspired by a sovereign conviction: that this world belongs to God; that He is its Creator and Redeemer, and that man's basic concern is to glorify and serve his Maker. The basic beliefs and doctrines of the New Testament can only be understood in the light of that conviction. Listen to some of them. "Seek ye first the Kingdom of God, and His righteousness and all these things shall be added unto you". (Matt. 6:33.) In other words; put your religion first on life's agenda, not second or third! In the eyes of the "tepid", that is fanatical doctrine! "Come ye out from among them, and be ye separate . . ." (II Cor. 6:17). These Christians were not to reflect the secular order, but redeem it. That, too, is radical doctrine. "Ye must be born again"! (John 3:7.) The Lord here implies that the thin veneer of culture and education is not enough; that to be a Christian is to be redeemed by a new Spirit. It's radical doctrine and teaching, in that it goes to the

roots of things. There is no doctrine of the golden mean here! These magnificent people were consumed by an all-absorbing loyalty. Their faith is never a mere elective to them. They are the people of one Man, the Lord who bought them! Of one passion, that the Kingdom of God might bestride the earth! Of one literature, the Holy Scriptures which were able to make them wise unto salvation. It is hardly to be wondered at that these redeemed of the Lord should be adjudged to be queer, fanatical folk, whether in the light of their day or ours! Perhaps that is putting the matter mildly! In fact, Jesus Himself was deemed to be a little out of His mind by His relatives, who on one occasion came to take Him back home. "And when his family heard this, they set out to get hold of him, for what they said was, 'He is out of His mind.'" (Mark 3:21, Moffatt.)

And the Pharisees said of Him that He had a devil, was possessed. A queer lot, these first disciples and their Master! Ah, but God could and did use them, mightily! It has been said that not the blood of the tepid, but of the martyrs—the word means witness—is the seed of the Church!

It Is Indispensable

Second, the long hard road of human progress eloquently attests the indispensability of the fanatic! The lukewarm are tired, bored, non-committal! They never budge humanity closer to its goals. The fanatical and enthusiastic, ridiculed as fools by their generation, eventually turn out to be the only ones who are sane. In fact, the actual difference in people—the reason some get on in life and others do not—lies not primarily in mental endowment or in native gifts. It is largely a matter of energy, will and determination, and the conviction that worthy aims are deserving of one's all.

Some years ago a friend gave me a book, entitled *These Agitators And Their Ideas*, by Chalfant. On the frontispiece appears this definition of the word "agitator", by Wendell Phillips: "An old word fitted to a new meaning, and which Sir Robert Peel once defined (as) the marshalling of the conscience of a nation". On the honor roll of the book are unfurled the names of some of humanity's great agitators: Lyman Beecher, John B. Gough, Francis Willard, and others. Was it not Voltaire who said that there is no power like that of an idea once its time has come! All of these "agitators" are inspired, commanded, by an idea, a conviction as broad as humanity and as sublime as the Gospel. And they are fired with a passion to make it opera-

tive in the affairs of men. They are "the mobilizers of the conscience of a nation".
*"Thy soul must overflow if thou another soul
 wouldst reach,
 It takes the overflowing heart to give the lip
 full speech"*.

Take a glance at the Who's Who of some of history's fanatics. Here is a man by the name of William Lloyd Garrison. He was almost hanged by a Boston mob because the conviction laid hold of him that Negroes, too, are human beings. It was said of him that he forgot himself into immortality. Here is a young woman by the name of Florence Nightingale, obsessed with the idea that men on the battlefield are deserving of the best of care when they are wounded. She held to her conviction amidst ridicule and discouragement, until at long last her enthusiasm catches fire in other hearts, and the Red Cross is launched. Or here is Charles Dickens, enthused by one aim in penning his multitudinous volumes: that little children in the future be spared the cruelty to which he himself had been subjected as a child. He was a John the Baptist, making straight in the desert of the slumbering conscience of a people, a highway for the child-labor law which were to come. Or here is Paul the Apostle, heading towards pagan Europe from his provincial little Judea, inspired with the conviction that the Savior who had redeemed him was to be Lord and Master of men everywhere. "But I must also see Rome"! he exclaimed.

Ideas, after all, are but so many cold, lifeless abstractions apart from their incarnation in human hearts! But once they strike tinder in the receptive mind and heart of a man they blaze virgin trails, and eventuate in what we call progress. And out beyond and before all emancipators and liberators of humanity is that One of whom Julia Ward Howe wrote:
*"In the beauty of the lilies, Christ was born
 across the sea,
 With a glory in His bosom that transfigures
 you and me"*.

The Future Belongs to the Fanatic

If the spiritually inspired and fanatical have reckoned so powerfully in the victories of the early Church, as well as in the long, hard road of human progress, as we have seen, then let us add one more observation: the future of our world, especially in these formative post-war years, belongs to the fanatical, to those who are utterly committed to the gospel they espouse! Here in America we were recently aroused from our moral slumber by

(See page 194)



LAZARUS LAUGHED



T. N. TIEMEYER

THE strange title is from a drama of Eugene O'Neill. This great American playwright unfolds an intriguing tale of Lazarus, who, having been raised from the tomb, was eager to reveal to his friends the mystery of death and the land beyond the grave. Yet he found it difficult to impart his knowledge. There were some with pre-conceptions of death who simply refused to accept his descriptions. There were others who branded him as a fraud who, in conspiracy with Jesus, perpetrated a hoax. Still others found that their earth-bound minds could not grasp his explanations. So Lazarus, holding the key to the greatest mystery of all, was compelled to keep his secret to himself.

Following the crucifixion, the village of Bethany echoed with the grief of Mary, Martha, Simon, and the others. Lazarus, returning home, inquired the meaning of the sorrow and was saddened to learn of his Master's execution. But he could not understand why His friends should be weeping so bitterly.

Simon explained, "Don't you see, Lazarus, this Jesus seemed to control everything; He seemed to have the power of a king. But in death He met a greater power. Death has destroyed Him!"

And Lazarus answered, "But death doesn't destroy; it merely sets you free."

Martha chided him, "Lazarus, this is no time to play in riddles. This is the most terrible tragedy of our lives. This Jesus had great plans for our people. Now it's all at an end. Death has put an end to all our hopes."

And Lazarus laughed! He knew how wrong she was. He knew that death was not an end but a beginning. He knew the power of Jesus was greater than the tomb. He knew, but they refused to listen. So indomitable was the pent-up tension of the great truth to which no one would listen that again and again it cascaded from his lips in waves of laughter, a sad laughter that contained a note of pity.

Years later, our drama shows us Lazarus before Romans who were determined to destroy all Christians. They seek the names of his

fellow believers, but Lazarus will not betray them. At length they give him the choice of revealing his friends or being executed. When they pronounced the final sentence of death upon him in the tones of doom, the judgment hall echoes with the laughter of one who knew the truth. They hoped to frighten him by threatening him with a fate they did not understand, but which he had explored and found kindly. No wonder he laughed!

If Lazarus had been permitted to wander through the centuries, I am sure his ring of laughter would have often been heard above man's narrow beliefs, his frail faiths, and his pitiful philosophies. Suppose he is walking our world today. Suppose he were permitted to travel the earth a few days at Easter Time each year, would you like to go with him and watch his reaction to various scenes in our world today?

On his first visit he finds a woman who is a victim of brooding over the gloominess of life. In her childhood she was taught that the pall of death casts its shadows over life, that this was a vale of tears, that joy was sinful and laughter frivolous. As days turned to years, the heart became ice-bound with fears of eternal damnation. As Lazarus hears her tale his laughter is sympathetic and he confides to her, "Life is what you make it. Life for each person is a solitary cell whose walls are mirrors. Laugh and you will see joy in the mirrors and you will begin to live."

But she answers with quivering lip, "But I was taught that joy is surely wrong, that we must pay for every moment of pleasure, and that death is the final punishment for our sins."

And Lazarus replies, "Death, my friend, is not a punishment; it is a sequence. Death of the body is merely a natural incident. Why should people fear death of the body which is nothing at all, yet on earth they allow their souls to die within them? That is the real tragedy."

Again we follow Lazarus into a college dormitory as he calls on a student whose I. Q. is at least worthy of a *cum laude*. But with dissipation of strength, free reign of appetites,

and a cynical outlook on life, he had not remembered his Creator in the days of his youth. Here he is slumped in despair facing failure and expulsion. Hear him complain:

"In my childhood I was taught heaven had pearly gates and golden streets filled with harp-plucking angels. As I progressed farther in school, I saw this as foolishness. In my college studies of science I learned there was no God. So I turned away from church and religion but my books gave me no comfort. I gave way to my physical impulses and they in turn have brought me a bitter harvest. I cannot face life and I can see nothing beyond death. So I have developed a horrible fear of death. I do not want to face eternal darkness and extinction. I want something to live for!"

Lazarus answers this youth, "There are many like you. They fear death so much that they lose themselves in sensuous living until they become so dulled and bored that they do not care whether death comes or not. Death is not a thing to fear. I know! If Jesus himself were here He would tell you. I cannot make you understand. Not yet understanding life, how can you understand death? But this much I can tell you; the way you live here determines what life will be like hereafter. Do good and store up heavenly treasures, then when you have passed beyond death you will find a wealth awaiting you."

So Lazarus continues his twentieth century journey and appears in a walnut-panelled, thick-carpeted office marked "Private." At the great executive desk sits a dejected figure with a revolver raised and pointed at his own head. But before the tragedy can happen, a wave of brisk laughter sweeps the room and the man at the desk turns to inquire the identity of his intruder. At length he is ready to explain to Lazarus and his story is, "I can't stand it, I tell you! Horrible dreams and nightmares haunt me. I know I haven't been too honest in my dealings and maybe I did press a shady deal now and then. But why do these memories keep coming back? Why do I tremble at each phone call or buzzer? Policemen seem to lurk in the shadows to arrest me. Some unfortunate clients are always around me in the mists, waiting to harm me. Of course I got rich. But look what it cost me. I haven't a friend left. Even my own family has deserted me. So I'm alone with my own torment and my own hell. I must get away and this is how to do it."

Lazarus, still laughing, answers, "Friend, you are wrong. Death is not an escape. It will not end your troubles. There is no un-

finished business that will not be taken up at a later time. The scales of God must always balance and even death cannot save you from that. This fear will follow you even beyond and will intensify. But whatever you balance out here will not need to be balanced out hereafter. Use what is left of your life to right your wrongs and spare yourself grief in eternity."

Lazarus then enters a funeral home and joins a gathering of friends and relatives around a casket. There lies the physical remains of a great musician, and someone will say, "How tragic to have life cut off in its prime. How terrible to lose the skill of those fingers, the beauty of that mind, the artistic genius that was his. All this is now gone forever."

But Lazarus with soft, musical laughter on his lips, would like to say to them, "Nothing of value is ever lost. Whatever is true and beautiful abides forever. Every soul of worth goes on and on. This artist shall continue what he has here begun. He shall sit in a golden chair; he shall splash at a ten-league canvas with brushes of comet's hair."

Or in that casket may be a youth whose brilliant career was cut short. They may be saying of him, "What great promise was his! How noble a future was ahead for so keen a mind." Lazarus, if they would only listen, would remind them, "Mind is indestructible. This discerning intelligence shall grow and some day still bless the universe with its greatness. The man who dreamed daring plans for brotherhood and service shall be given a fairer chance to achieve in hereafter than was given him by this world. God constructs his heaven out of the rarest qualities on earth and nothing of value is ever lost in the transition."

Suppose that Lazarus were to make his last stop here on this Sunday morning. What message would he have for us? He might say, "Everywhere I have gone today I find Christian ministers trying to prove to Christian people that there is an immortality." And he will laugh mirthlessly. And we ask him, "Why do you laugh at that?" And he will answer, "Don't you see how foolish it is? A Christian is supposed to be one who finds life in Christ. So how can anyone believe in Him and doubt eternal life? Don't you recall that John in his gospel said, 'and this is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent'?"

No one can truly accept Christ as He represented Himself, namely, as the Son of God, and still doubt the resurrection. Without a resurrection, God would not have made man.

But because there is man, there is a sense of clemency. Because of this, there is a moral law. Because there is a moral law, there is a God. Because there is a God, there is a Revealer, a Son, through whom God is known. And because there is a Son of God, there is a resurrection for all mankind. The chain is logical and unbroken. It cannot be otherwise. Lazarus goes about the world today with the light of another world shining from his eyes.

His heart is filled with a secret that is too breath-taking to be understood, too cataclysmic for most people to listen to. If you will not hear his words, at least on each worship day hear his laughter. If ever you have feared death, or ever you are tempted to do evil to escape death, or ever you doubt eternal life, stop and listen, and you will hear Lazarus laugh!

THE ISSUE IS THEOLOGICAL

D. SCOTT SWAIN

I READ with much interest the discussion between Mr. Nygaard and Mr. Smith. To my mind Mr. Nygaard's apology is rightly said, although far too inadequate. Naturally, I cannot agree with Mr. Smith, and I see in this position the bankruptcy into which so very many of our American clergy have fallen.

By inference Mr. Smith attempts to make his opponents adherents in the caravan of the Fundamentalists and, of course, Pharisees. He deplores the fact that Episcopal, Lutheran, and Roman Catholic clergy refuse to attend ministerial association meetings, to be declaimed at by visionary sociologists who, in the garb of the ecclesiastical cloth, seek for the further establishment of the collectivist scheme of the self-sufficiency of man and his own sociological panaceas. Although I believe acute Fundamentalism to be as dead as the Dodo and have never adhered to that theological position, I have too often witnessed the use of that term by Modernists as a smear word in attempts to defeat their opponents—actually following the axiom (sic) that "if you would defeat your adversary, slander him." The sociological religion has long been the "pet" fostered by those of the Modernist schools of thought and, with an air of papal infallibility, allow their "love" to lapse as they look down askance upon brethren who differ. By emasculating the Lord Jesus Christ of His Deity, Modernists have, as one has said, "shown His divinity no more peculiar than that of Washington, Lincoln, Marx, and Roosevelt," and now, in most high quarters, become intolerant in pleading for tolerance and sociological love for man-

kind. Yet, with all their vaunted love and sociological visions, mankind has found no solace in their panaceas and "do-gooder" new religion. Men and women are rapidly awakening to the full realization that the issue is theological, and that their would-be spiritual leaders are erroristic and false shepherds; men and women are rapidly realizing that the morass in which they find themselves, indeed in which the whole world finds itself, cannot be cured by any sociological panacea based upon a watered-down Christianity advocating man's self-sufficiency.

I have just returned from a journey that has taken me into many sections of thirty-six states and Canada. I have spoken with the small and the great, college and seminary presidents, governmental officials, clergymen, school teachers, industrialists, butchers, bakers and the candlestick makers. As is my custom I have given adequate time to rather full discussions with these good folk. Everyone of them has conveyed to me the very definite expression that their Modernist ecclesiastical shepherds have failed them in their hours of need. They realize the issue is theological. They have tried the sociological religion and found it without value. The erroristic Modernist doctrine of giving the people sociological "circuses" and lulling them with false notions of security and a human love that is not real, and the attempts at bringing in the millennial kingdom without recognizing the supernatural Christ, has, as it must to all man-made things, failed. As Fundamentalism has failed, so, too, has the "assured results" and sociological ideas of the Modernists. I re-

joice in their demise. I have full confidence in historic Conservative Christianity—not a compromise between Fundamentalism and Modernism, but a strict adherence to theological historic Christianity.

It is highly interesting to observe that every Protestant religious denomination has, within the last two decades, suffered serious schism (not that I agree with their points of difference). Primarily those schisms are due to attempts to thrust down the throats of the people the erroristic doctrines of sociological

religion and the utter denial of historic Christianity. These schismatics realize that man's love has not made the world better nor mankind less sinful. Two of the religious bodies mentioned by Mr. Smith as too "aloft" are bodies confessing that the issue is theological. They have gained in membership while Protestantism rapidly disintegrates. I candidly believe that Protestantism is rapidly dying, and will soon die, unless her clergy quickly return to historic theological Christianity.

THE SIN OF TAKING THINGS FOR GRANTED

KENDIG BRUBAKER CULLY

ST. PAUL was in prison. At the very point of his career when he had expected to launch a great missionary campaign in the West and in Spain, he found himself arrested at Jerusalem and sent under guard to Rome for trial.

For a man of Paul's energy, it was doubtless not too pleasant to be confined in prison. But because he was a Roman citizen, his imprisonment was evidently not so severe as otherwise it might have been. He was probably permitted to maintain his own household, meet with friends, and otherwise keep in touch with the world—though always with the guard at his shoulders. And one thing certainly he could do—he could write letters!

One of the prison epistles is that to the Philippians. He loved the people of the Church at Philippi most dearly. That was the first Church he had founded after his call to Macedonia. Across the years the Philippian Christians remained his trusting friends. They had often sent him money in the earlier stages of his career as a missionary. No sooner had he arrived in Rome, than a messenger arrived from Philippi carrying funds for his needs, and expressing the desire to remain with him to the end. We know from what Paul wrote that he was duly grateful. The Philippians always had gone out of their way to show their affection to him, and this was one further evidence of their love and concern. Unfortunately, the man who had come to be his companion, Epaphroditus, fell sick. When he recovered sufficiently to travel, it was decided that the best thing would be for him to

return to Philippi. Paul wrote the letter to the Philippians in order to explain why Epaphroditus was returning, and to acknowledge once again his gratitude to the people for their kindnesses.

From the beginning of the letter we sense Paul's cordial relations with the Philippians. They had believed in the Christian Church—and were the first Church of which we have knowledge who poured money into missions. They had believed in Paul himself—and had sought opportunities to demonstrate their continuing interest in his pioneer labors.

Hence, Paul held the Philippians in highest esteem. They occupied a big corner of his heart. This letter to them is filled with the spirit of gratitude. He wants them to know that just as they have never taken him for granted as sometimes other churches he had worked with had done, so, he was not going to take them for granted either.

He writes near the beginning of the letter: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request, with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. For God is my witness, that I yearn for you all with the affection of Christ Jesus himself."

And again, near the end of the letter, he salutes the Philippian Christians:

"Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord."

Haverhill, Mass.

Throughout the letter the emphasis is on joy. With the brethren he had found Joy. "Rejoice in the Lord always; and again I say, rejoice."

This letter is evidence of the way in which one Church and one man found grounds for mutual affection and service. It is a demonstration which goes beyond the mere situation which gave rise to the letter—that mankind never can afford to commit the sin of taking things for granted.

It goes without saying that oftentimes we are prone, all of us, to take some things for granted. It is a pity that this happens to us, or by so doing we are darkening the windows, and depriving ourselves of the joy of fresh discovery which is our potential birthright.

We take Nature for granted. The winds blow, and the snows fall, and the flowers and vegetables spring up, and we walk across the good earth—and for many of us these natural phenomena go quite unnoticed. This is one of the results of our highly urbanized civilization. We spend too much of our time—partly out of necessity—in buildings. We have developed so many defenses against nature that sometimes we deprive ourselves of the very benefits which nature herself might give us. Fortunate the man or woman who has developed an outdoor hobby—fishing or walking or mountain-climbing, or skiing, or gardening. Quite apart from the health-producing experience of fresh air and sunlight, getting close to nature at intervals will remind us of the elemental forces which, whether we realize it or not, keep our bodies and our earth going.

All of us need at times this exposure to the elements—it will brace us up and make us stronger persons, especially if we take a leap of imagination and see in Nature something more than just the thing itself.

Malvina Hoffman, the sculptor-explorer, has written in her book, "Heads and Tales," some lines which point up what I mean: She is speaking of the dunes at St. Guenole, Brittany:

"What vigils have these great dunes been keeping through the ages? Slowly, as the sea changes, do these billowing breasts of sand rise and fall and shift their silhouettes so silently, so slowly, that men cannot discern or date their heavings or their hollows. It is enough to lie between them under the sun, within their warm ineffable embrace, and feel the streak of golden sunlight draw its blade ever so slowly across your burning body. It is perhaps because of our des-

perate need of such renaissance that we seek the extremes of solitude and silence from which we may learn to 'tap in on the Infinite' and gain a true perspective on our finite values, so often distorted by habit and convention."

There are social and economic implications to our reaction to Nature—as well as mystical ones.

The earth itself takes vengeance on us, when we take it for granted. Read Louis Bromfield's "Pleasant Valley." He has learned the techniques of restoring fertility and productivity to soil from which past generations had stolen the earth's substance, and left it barren. Walter Havighurst, an agricultural authority, gives innumerable instances of the way in which our western pioneers robbed the land of its fertility—thus robbing their children and their children's children. In Wisconsin, for example, the early wheat farmers started to raise crops on the rich untapped prairie fields. At first they reaped 20 bushels of wheat to the acre. Ten years later the yield was down to ten bushels; fifteen more years and they got only five bushels. What then? They could have varied the crops; they could have fertilized. But why bother? Land was cheap. They did the easy thing—they moved on. In America in 1630 there were 50 millions of acres of desert on the continent; in 1930 there were 100 millions of acres of deserts.

The advances we have made in civilization and in human happiness have been due to the capacity of some people not just to take them for granted; but to care for them lovingly, and to see potentialities in them for human good and beauty.

The Curies—Pierre and Marie—discovered the presence of radium, and worked over tons of rock until they were able to extract the healing influences of that element. Roentgen discovered certain rays which were able to penetrate through paper and wood—and finally, after arduous research, he was able to confront Death with a formidable opponent, the X-ray, now an accepted part of medical practice. Charles Doughty, the adventurous Englishman, while at Petra, heard tales of the rock monuments of an unknown people somewhere near the pilgrim road to Mecca, and he decided then and there that he would learn about them. For two years, traveling in Arabian disguise he endured hunger, thirst and exposure—but attained his purpose: and out of that experience came the great book, "Arabia Deserta."

(See page 191)

The Editor's Columns



There Is A Road

THERE is a road to satisfy the cravings of the most nomadic of preachers on vacation bent, a section of unbelievable highway which stupifies with its wealth of glory.

In a few miles, which boast no grade over six per cent, scientifically laid out on curves so sharp, so perfectly banked the traveller has the sensation of meeting himself coming back, it lifts one from lush, lacey bamboo groves and banana plantations, wild parrots and colorful orchids, of near sea-level, up through majestic stands of virgin pine forests, to top out above the 8,000-foot level, the while overwhelming with a scenic variety and splendor to be surpassed nowhere.

Thousands of feet below, a silver thread lies where it was dropped, glistening in the sun as it winds its way to the sea. Across the valley, on hills so steep and irregular as to challenge human passage, countless ragged and vari-colored farm-patches cling tenaciously and refute every explanation save that Aztec cultivators, through the centuries they have tilled, developed one leg longer than the other. Yet for miles, whole abrupt, cloud-draped mountain-sides are covered with tiny farms, looking, in the distance, like nothing so much as Aunt Clementine's colorful crazy-quilt.

It's a road along which plod natives, bare of feet, dark of skin, eye and hair, high cheek bones and calm faces, packing on their sturdy backs loads that amaze and baffle the mind and invariably, when they are heaviest, at a rhythmic, tireless, dog-trot-shuffle which leaves one groping for expression, even as he watches.

From the little picturesque town of Thomazunchale, where the real mountains rear their ancient heads, Aztec in its every appointment and mood, to Zimapan, the road baffles description. Once one covers it, it will take months for stupified comprehension to digest, say nothing of assimilate, what scenery-drunken eyes have consumed. Just "looking" soon exhausts the ejaculations and leaves one spent for words. Not a foot of the trip resembles anything one has seen before. Reactions stagger and reel, light-headed, in a new, unfamiliar world. Comprehension was left at

Laredo when the line was crossed, and it never does catch up.

But then, comprehension is so often in a perpetual state of dalliance. One does not have to take to the Pan-American Highway in Mexico with his car to discover that, if one is interested enough to look. For the King's Highway is as inspiring, as thrilling, as elevating, as grand, with its over-burdened people, afoot, on an endless dog-trot shuffle, working little hill-side patches in the heart of wilderness depths, seeking what even they would find difficult to bound. It is on such a road we discover so often that we left comprehension at Laredo.

But the vacationing shepherd who, turning his chariot toward the heights of Zimapan, fails to feel the need of humanity at large, fails to grow in conscious love for simple man, fails to gather sermons at every turn of the road on its sinuous ascent, fails of new worlds of vision, should have his driving license revoked.

There is something in these primitive peoples, as they plod their tireless, barefoot way along, or plow their vertical farms, which must stir deeply the pastoral instinct, the shepherding urge, for after all this too, is the Highway of God.

Impotency in Our Profession

NOT long since I saw a picture of a church-full of people. That, alone, had a comforting effect. The larger portion of that congregation were older, married folks who were standing during a service of re-dedication, in which the marriage vows taken years back were repeated. And that, too, was warming inside. But as an answer of that particular parish, to the ever-increasing divorce evil, or even a step, a wee step, in that direction, it left me cold.

While it is a venture only, my guess would be that there wasn't a single, hand-holding couple in that auditorium who were in an special need of such a re-dedication, who profited spiritually or domestically by it, or who, by it, were salvaged from the moral

quagmire we speak of as the modern divorce evil. Their faces left small room to doubt that for them their union had been, and is, a blessing, not a curse to terminate.

How great that ineffective effort we ministerial prospectors use digging holes where elemental reasoning should tell us gold does not exist! It evidently had not occurred to the pastor that while there may be an occasional separation among the older couples, even the older, church-going, it is the younger, "jived up," physical union of no spiritual stability or antecedent which comes to grief and makes the problem what it is today. It were more sane to direct our efforts toward the field where divorce thrives in its own physical turpitude. Not until we do so is the atmosphere likely to clear perceptibly.

When Bishop Noll, of Fort Wayne declared that "80% of the Protestant affiliation is rural and it is in rural America where family life is most wholesome and where the divorce rate is still low", he was seeking an "out" for his further statement that in the cities, where his church is strongest, one out of every two marriages end in divorce.

But whether the church be Catholic or Protestant, city or country, the fact remains, it had better consider the younger generation and leave the oldsters to point to, if proof is needed, that it can be done.

Blame the movies, the "filthy magazine racks, the taverns and gambling halls", and Bishop Noll does. They certainly enter the picture. But back of whatever reason may be brought up, there stands the Church as a claimed spiritual bulwark and the responsibility for the evils of our time are hers and ours, only, in final analysis.

Bishop Noll at least has the frankness and the honesty to say, "the restoration of the family is nearly hopeless because in the last generation we did not sufficiently stress the obligation on the part of every child of God to live in keeping with that relationship."

"We did not sufficiently stress—"

There is the nub of the whole matter. "We did not!" We do not!

It takes more than our half-hearted reading, "What God has joined together let no man put asunder", to make marriage marriage. Just because we have joined two together in a manner to satisfy civil law does not mean that the laws of God have been satisfied. One divorce for every two marriages? Proof enough that they have not been joined by God. They have been hastily and unconcernedly married by us, only. And to pamper our tattered conscience, we gather up the married ones, who

through the years have known the blessed union that is God's marriage, and re-marry them! It's pitiful in its naivete.

The divorce evil, among others, lies at the door of the church, which fails to stem the tide. The growing divorce rate, contributed to in no small degree from within the Church membership, is indicative, and the moment we admit, even to ourselves that "the restoration of the family is nearly hopeless", for any reason, that moment we admit the impotency of our professions.

REVERIES OF A TRAVELER

*I've journeyed on for many years
Along a pleasant road,
Sometimes I felt my hands were free
Sometimes they bore a load,
Sometimes the path was steep and rough,
Sometimes the way was plain,
With sunshine oft the sky was filled,
At times it looked like rain.
But when sweet flowers bedecked my path
With roses bright and gay,
I gathered some, and then some more,
While some I gave away;
For all I picked you could not miss
Those I had given away,
New blossoms quickly took their place,
And so it was each day.
So many friends were like myself
They liked to travel too,*

*And as new vistas loomed in sight
We thought we saw in view
A city fair, a goodly sight,
This was our aim and end,
For pilgrims it had been prepared
And thither do we trend.
At times there comes a need for rest
Along this pilgrim way,
Where travellers may turn aside
To meditate and pray,
And worship in the house of God
And sing His praises too,
Where souls may be refreshed indeed
E'en though they be but few.
So as each milestone marks the way
Our hearts rejoice in praise,
That He who led us hitherto
Hath numbered all our days.*

—J. HOOPER.

Round-tabling Jesus Christ does not alter His teachings; why not round-table man's behaviour in the light of the Gospel?

THE CHURCH AT WORK



God's Will in Trades and Professions

One of the major tasks of religion today is to give vocational guidance in terms of eternal purpose. This includes multitudes of people who will follow lay vocations. They will serve God by working in a factory or on a farm. It is not the task of the Christian Church to do all that is necessary to bring in the Kingdom. If that Kingdom demands a better understanding among men, part of that understanding may be fostered by journalism, dramatics, trade and travel. But it is the task of the Church to call every man to do God's will, whatever his trade may be. He must "sanctify the day's work." A good Protestant principle is the priesthood of all believers. With this principle goes another: the service of God through all vocations. Men must learn to be religious in their work as in their worship.

There was a time in the Middle Ages when it was generally understood that all vocations had been created as ways of serving God. The task of the architect was to design cathedrals "to gather and roll back the sound of an-thems." The task of the musician was to tune men's hearts to praise their God. The task of the financier was to furnish resources for feeding and clothing God's children. Tigner tells us that the great banking firm of Germany sent Dr. Eck to Italy to inquire of the Vatican if it were right to charge interest and if the University of Cologne could teach men so. At least in theory, men viewed their vocations as divine responsibilities. To do God's will was more important than profit.

But unfortunately the Church of that day became static just when the world was rushing ahead. Columbus was discovering a new world and Galileo was exploring a new heaven. The Church had become more interested in getting men to do its way than in urging men to do God's way. And so the arts and crafts and vocations went out of the Church as surely

as, in scripture, the prodigal son left his father's house. And so today we have art for art's sake, learning for learning's sake, business for business' sake, which means, make money in order to make more business in order to make more money. The arts and vocations have largely forsaken their purpose for being and do not know why they exist. They no longer revolve around God's will. And they are like a swarm of fleas which have lost their dog and have no visible means of support. They don't know what they are doing. Ask them. They don't know. They can't say of any task, "To this end was I born."

Meanwhile, the progress of civilization awaits a rededication of all vocations to the will of God. Today, we see everywhere people who are individually Christian but who are practicing pagan vocations. The man who is personally Christian goes into pagan politics and himself opposes everything for which Christ stands. It has not occurred to him that he is supposed to serve Christ in politics. The doctor who is individually Christian sometimes works in a pagan movement to stop healing the sick who cannot now afford medicine. Many a teacher who is individually Christian will go out of his way to guard lest any Christianity creep into what he teaches. And millions of Christians in every land engage in wars that rape and loot and kill and burn and starve other Christians who are trying to do the same to them. We shall have to change a great deal before we have learned to express our Christianity through all our daily activity.

We cannot advance very far by teaching the theory of Christianity on Sunday and serving the gods of the market place the rest of the week. Nor is it enough to set aside a little group of ordained men for the purpose of bringing the kingdom while the rest of us do as we please. We must have a new strategy. Ten times as many missionaries and preachers as we have cannot accomplish what can be done only by laymen who look upon their

daily tasks in business and say, "To this end was I born." All leaders must be religious leaders—and all of every life must be for God. —*International Journal of Religious Education.*—*Bishop Charles W. Brashears, The Des Moines Area Methodist Church.*

Mother's Day Plans

Grave conditions throughout the country involving broken homes, and juvenile delinquency, will point the way for serious emphasis on the duties and responsibilities of parents, and mothers in particular.

The alarming divorce statistics leave little doubt as to the basis for anti-social children. An undisciplined child in a home, school, neighborhood, or playground, is a potential hazard to every other child in that community.

Mothers who discharge their duties toward their homes and families are aware of this, and the Church has the privilege of moulding this "awareness" into responsive group action. A committee of young mothers, working with the pastor, will be a fruitful source of ideas regarding plans for channelling the funds and energy, usually expended on sentimental programs, speeches, and flowers, into recreational facilities, child-care centers to relieve young mothers from routine for a few hours each week; training facilities for mothers in cooking, sewing, gardening, hobbies, and child-care.

In speaking of character-building for the individual, Bishop Manning once said, "God made your features, but you made your countenance. And what makes this countenance? The inward and mental habits; the constant pressure of the mind; the perpetual repetition of its acts. Well, now as it is with the countenance, so is it with the character. God gave us our intellect, our heart, our will; but character is something different—that intellectual and moral texture into which all our life long we have been weaving up the inward life that is in us. It is the result of the habitual or prevailing use we have been making of our intellect, heart and will."

This same law operates in building the character of a home, a community—there too is character woven by the habitual or prevailing—use we make of our intellect, hearts, and will. Responsibility for good homes, good communities, good children, rests upon us individually,—no, not on those parents who have wrecked homes, not upon children who are losing their way, not on police, courts, and houses of correction,—but on parents, pastors, teachers who recognize what is needed, have

the training and ability to make plans, plus the will to put this knowledge into action.

The Boy Auction

This is a Drama-Sermon in which the Value of a Boy is Emphasized, written by Roy L. Smith, and used in Simpson Avenue Methodist Church, Minneapolis, as the main feature of an evening service, when Dr. Smith was pastor there. Roy L. Smith is now editor of *The Christian Advocate*.

"The Boy Auction" is chapter two of a small volume of Pantomimes and Pageants, written and used by Roy L. Smith, and published by *The Expositor* in book form in 1928.

There is no special stage setting required, and characters for the presentation may be recruited from the average membership of any Church. (*This in answer to numerous inquiries for information about "The Boy Auction."*)

How to Make Your Child A Juvenile Delinquent

Of course, we do not know of anyone who would admit that he desires to do such a thing as this, but there are so many parents who develop delinquent children just as definitely as though they carefully planned to do so. In other words, they follow the five principles which one authority gives as the best means of making a child delinquent.

According to Lt. Ralph Brophy, head of the police juvenile bureau in Des Moines, Iowa, here are the rules to follow and juvenile delinquency will result:

1. Don't give your child any religious or spiritual training.
2. Don't let him discuss his plans, problems or pleasures, so he will not develop affection, security or trust in you.
3. Don't open your home to his companions; they will muss up the place. Don't be concerned where he spends his free time.
4. Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.
5. Just don't pay any attention to what your child does or says. He should be able to take care of himself in this day and age.

The lieutenant goes further and declares: "Boys and girls who attend Sunday School and church regularly are not likely to fall into the arms of the law as delinquent children." This statement was made following a bureau survey of children's activities during

1946, including an investigation of juvenile participation in thefts, drinking of intoxicating liquors, running away from home, truancy, smoking and vandalism.

At least 83 per cent of the 1946 delinquents were not regular attendants at any church or Sunday School and only a few of the remaining 17 per cent attended church or Sunday School with any degree of regularity, said Lt. Brophy.

The current Crusade emphasis on church school attendance, therefore, is not a mere effort to get names added to a roll. One purpose is thus to make a material effort to reduce the appalling amount of juvenile delinquency everywhere so apparent. Good Sunday Schools and adequate playgrounds are the two best known deterrents of childhood misbehavior.—*The Virginia Methodist*. (Reprinted from "Civic Bulletin", Albany.)

Family Week

May 4 through 11, 1947

"There was never a time when we needed more emphasis on the rebuilding of American family life," announces a bulletin from The Federal Council of Churches, 297 Fourth Ave., New York 10, giving the dates set for the observance of Family Week. The theme for the week as announced is "Christian Living Begins at Home", to be featured in churches, community gatherings, press and radio. Special pamphlets and attractive leaflets are available at the above address. A folder entitled "Family Week" may be had at 2 cents a copy, \$1.00 a hundred. Send money with order, please.

The Mother's Club

"The Mother's Club of First Presbyterian Church, Pittsburgh, is 47 years old," announces First Church Life bulletin. In 1900 several women of First Church had a vision. They realized there was not a place in the program of the church for young mothers and their children. They had noticed the mothers wheeling their babies up and down Oliver Avenue, and one day they were invited to bring their babies to a meeting on Wednesday afternoon at 2:30. Five women came with five children, and were given a cordial welcome and after the missionary talk, refreshments were served.

The mothers were asked to tell their neighbors about the meeting, and bring them along to the next one, which has continued through 47 years. Result! A club of 1429 mothers,

an average attendance of 300 every Wednesday afternoon, from 35 districts of the city. Many of the mothers have been coming for 40 years; in several families three generations are coming every Wednesday. A member who served the club for 30 years had charge of the 1947 anniversary gathering.

Are there mothers in our individual communities, wheeling baby carriages on..... Avenue? Do we notice them? Invite them to our fellowship? Do we invite them to attend worship service? Do we welcome them when they venture into our churches or meetings without "being noticed and invited?"

Topics and Texts for Family Week Observance

I Cor. 13: Love in Daily Life.

Matt. 5:13-16: The Family a Witness.

Matt. 7:7-12: The Golden Rule.

Matt. 7:24-27: Home Life on Firm Foundations.

John 13:34-35: The New Commandment of Love.

Gal. 6:1-9: Mutual Helpfulness at Home.

Eph. 5:25-33: As Christ Loved the Church.

Eph. 6:1-4: Parents and Children.

Prov. 31:10-31: A Noble Wife and Mother.

Popular Leaflets; Program Pamphlets; booklets for Homemakers, for Young People, for Counsellors; helps for creating Home Atmosphere include a Home Dedication service, may be ordered from your denominational book store, The Federal Council of Churches; or United Council of Church Women, 156 Fifth Avenue, New York 10. Requests for lists and prices to any of these addresses will receive prompt and cheerful attention.

"After Service" on Sunday Night

"For the past few months, we have had every Sunday night, after the evening service, a half hour of hymn singing and social fellowship in the Chapel. This meeting proved at once popular, and the Chapel is filled every Sunday night. In addition to the general singing, we have had some special singers, and several quartets, and double quartets, recruited *on the spot* from among those present. Hot chocolate and crackers are served at the end of the meeting. You will have your heart warmed if you tarry with us after the evening service and join in this fellowship."—Clarence E. Macartney, *First Church Life, Pittsburgh*.

16MM Sound Motion Pictures

The American Bible Society announces that bookings are now being accepted for 3 new 16mm sound motion pictures—



Scene from *The Woman of Samaria*

"The Woman of Samaria."

"The Parable of the Sower."

"The Nativity."

The sound track of these films is said to contain no spoken word except from the text of the King James version of the Bible. Where the Scripture is largely narrative, as in "The Nativity" the film is a complete visual unit. Where the narrative content of the Scripture is secondary to its teaching, as in the "Parable of the Sower," the most effective use of the



Scene from *The Sower*

film is connection with an instructional or discussion period.

Information about the use of these films is available through your own denominational book store, or *The American Bible Society*, 45 Astor Place, New York 3, N. Y.

Film and Radio Guide

The Motion Picture Committee of the National Education Association's Department of Secondary Teachers will be glad to send a

free sample copy of *Film and Radio Guide* to any interested person. This Guide is a 64-page magazine devoted to audio-visual education and to the development of higher standards of movie and radio discrimination. The Committee Chairman is Dr. William Lewin, who may be addressed at Weequahic High School, Newark, New Jersey.

Rules of Order For Public Meetings

Persons called upon to conduct group meetings of any kind and not familiar with Rules of Order and Procedure on the Conduct of Public Meetings, will welcome information on a pocket edition, paper covers, 40 pages, compiled by W. H. Fuller, and printed by The Association Press, 347 Madison Ave., New York 17, N. Y. The price is 25 cents a copy. The booklet is fully indexed. A study of it may save a chairman some uncomfortable experiences.

Hobby Displays

"Hobby Fairs" are intriguing to old and young alike. Exhibits are encouraged and sponsored throughout the country by neighborhood civic leagues, service and religious organizations, social agencies, chambers of commerce, and local newspapers.

"Hobby Fairs" are being sponsored in the City of Buffalo at present in five separate centers by the Council of Social Agencies, comprising all the above clubs and organizations, and backed by the Buffalo Evening News.

Boys and girls, ages 8 to 18, are exhibiting "any kind of hobby, display, collection, or handicraft. Applications for entry may be secured at all public, parochial and private schools; branch libraries; Girl Scouts, Boy Scouts, Camp Fire Girls; any agency of the Council of Social Agencies, and newspaper offices. All displays are brought to the center where exhibit is to be entered for complete and full registration, prior to the opening of the Fair. Entries are Free. Ribbons are being awarded for the following classifications at each center—

Collections: Stamps, dolls, coins; stones, shells, mineral deposits; medals, cigarette cases and match boxes; scrap-books on persons or events or containing autographs.

Drawings: Water colors, charcoal sketches, mechanical drawings, pen-and-ink sketches, crayon-craft.

Photography: Individual prints or albums.

Woodmaking: Bird houses, feeding stations; carving—ships, figures, etc.; model airplanes, solid ship models, knick-knacks for home.

Metalcraft: Copper, brass, precious metals.
Leathercraft: Purses, book marks, etc.
Modeling: Clay, plaster casts, pottery making and hand painting.

Other Crafts: Embroidery, crocheting, weaving, puppetry and doll design, basketry, stenciling, clothing design and make, plastics.

Prizes of pen-and-pencil sets also will be awarded the girl or boy amassing the largest number of points at each fair. Points will be based on prizes won by contestants for each of varied hobbies.

Hobby Clinics are scheduled during the "Fair" when experts and youthful collectors will advise prospective hobbyists on "how to start a spare-time hobby." We hope the Clinics will become a permanent adjunct to the Council of Social Agencies in every city throughout the country, where youngsters may learn the "HOW" of hobbies that are not prohibitive in cost as a "starter" on this fascinating road to clean and wholesome fellowship, and probably more important, individual attention through exhibits and displays. Can you imagine a hobby enthusiast becoming a delinquent?

Youth and Religion

Readers of The Expositor will be deeply interested in a digest of statements on the topic, "Youth and Religion in the Armed Forces," in "The Chaplain" vol. 4, No. 4, available at your local library.

The first in a nation-wide series of Institutes and Conferences on the above subject was held at the Central YMCA, Philadelphia, in January, 1947, under the sponsorship of the General Commission on Army and Navy Chaplains in cooperation with the Army and Navy Chap. Ass'n. and was attended by 70 chaplains, ex-chaplains, civilian clergy and representatives of the armed forces.

Chap. Matthew H. Imrie, as representing the office of Army Chief of Chaplains, discussed "The Church and Its Opportunities Through the Chaplains," quotations from the digest—

"What aggravates the situation is not the youthfulness of the man in uniform as much as the fact of religious illiteracy, an illiteracy which, unfortunately, is not limited to teenagers. The clergy in our nation, whether they are in uniform or out of uniform, are largely responsible for this condition. True, there are other responsible parties. However, inasmuch as we are a representative group of clergymen, let us be concerned with our own responsibility in this matter.

"The answer to the fact of religious illiteracy is simple enough, namely, effective religious education. The chaplains of the Armed Forces must carefully plan and implement educational programs and activities. Civilian clergy, too, must re-examine

their approach to the activity of religious nurture to the intent that young men entering the armed forces from their churches will be literate and loyal in matters of religion.

"*Judging by its fruits*, the Sunday School system of religious education is inadequate . . . suggestions—

"1. Many young men have never been taught the art of adult worship. Let us . . . get the youngsters to church.

2. The clergyman himself is usually the only individual equipped for religious education work. There is nothing in church law which forbids little ones learning about God on a weekday. It would be quite simple . . . (*Study article. It will set us thinking.*)

"The corporate Church, as it is represented in the collective sense, has the opportunity of long-term planning, and basic staff work. The Church, despite the resources of divine inspiration, needs good staff work, which involves four *izes*,—Analyze, Organize, Deputize, and Supervise. . . . Let it not be said of us that we have eyes to see and see not; ears to hear and hear not."

Four Churches Install Maas Cathedral Chimes

Recent installations of Cathedral Chimes manufactured by the Maas Organ Company, Los Angeles, have been made at the Westminster Church, Buffalo, New York, Albert



Westminster Church, Buffalo, N. Y.

George Butzer, Pastor; St. Mary's Catholic Church, Amsterdam, New York, Edw. A. Walsh, Pastor; First Presbyterian Church, Laurel, Mississippi, Grayson L. Tucker, Pastor; and First Methodist Church, Kingman, Kansas, Innis D. Harris, Minister.

The Maas Chimes are individual tubular chimes, which serve both as interior organ cathedral chimes and as amplified tower carillons.

What Kind of Ministers?

"The Layman Looks at the Minister", Leiffer, published by Abingdon-Cokesbury Press, will provide many of us with "tips" on *what not to do*, as well as *what to do* as pastors, preachers, leaders in local parishes.

Like being afflicted with halitosis, with no one to tell us, the pastor is usually the last one to learn what disease or shortcoming is afflicting the church program. Laymen were asked to answer questions as a basis for the discussions in this volume. Let us mirror our programs, and, yes, ourselves, in the practical suggestions offered in this volume.

Here are some questions asked, which we may well ask of ourselves, as we study the volume:

What do you think of a minister who does not take his work seriously?

A minister who belittles his work, or apologizes for himself, or his profession? A minister who is negative in his views, or convictions?

A minister who hesitates to take the initiative on Christian issues?

A minister who lacks courage or is evasive when Christian issues are at stake?

The use of time—What about the minister who has time to do the parsonage work, dry dishes, prepare meals? Who spends too little time in sermon preparation? In calling on members? In keeping himself informed on local issues, such as juvenile drinking, newsstand sales, motion picture showings. Recreational facilities, community projects, etc.?

When Christians Write

"A politician with a good many years' experience in public life made a remark not long ago which may not have been entirely fair," writes the editor of *The Christian Advocate*, "but at least it is of sufficient importance that Christian people may well pause and think about it with sincere care."

"In the course of my career," he said, "I have received an enormous amount of mail, and much of it, naturally, has been critical. But I am compelled to report, though with great regret, that the most discourteous and abusive letters I have had have been from those whom I knew to be, or who freely confessed that they were Christian people."

The editor of *Christian Advocate* continues: "It is probably true that the Christian cause has suffered far more disastrous defeats in the field of conduct than in the realm of logic. It often happens that our theology is very much better than our manners, but it is alarm-

ing in the extreme when a person in public life identifies abusiveness with religion.

"It very frequently happens that the person who attempts to express himself vigorously ends up by writing viciously. It may have been this case that Jesus had in mind when he said 'the zeal of thine house hath eaten me up.' The tension of the times, the vigor with which men hold to positive convictions, and the wide variance of popular opinion are all producing outspoken propagandists. Christians, very naturally, are expected to hold strong convictions, and hold them bravely, but there is no place in Christian conduct for abusiveness or bitter speech."

Chaplain School

Three sessions are announced for the Army Chaplain School, Carlisle Barracks, Carlisle, Pa.—one, now in progress, February 5 through April 30; two, May 21 to August 13; three, Sept. 10 to Dec. 3, 1947.

Commandant of the School is Chap. Gynther Storaasli; Executive Officer is Chap. Robt. J. Sherry.

Missionary-Pilots

Glad Tidings Bible Institute, San Francisco, Calif., announces the attendance of 27 students in training for missionary service, all of whom are taking training as pilots of air-craft.

Methodist Pastor Urges End To Church Tax-Exemptions

"The time has come when the church must bear its share of the burdens and costs of government," the Rev. Alfred J. Gross, pastor of Kensington Methodist Church, Buffalo, N. Y., said in a sermon Sunday. He proposed taxation of all church property as a means of providing additional revenue for the salaries of teachers and other public employees.

"The removal of church tax exemptions would have a 'wholesome effect on both the nation and the church itself,' Mr. Gross declared. "Let the church assume its responsibilities, bear its own burdens and share in the taxation of the land. Every student of history remembers what happened in France, Italy and Spain, where corporate religious wealth became so great that it crippled the economic life of the nation."

"It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself."



THE PULPIT



WHEN GOD TAKES THE CENSUS

ORVA LEE ICE

Text: Psa. 57:6. "The Lord shall count when He writeth up the people that this man was born there."

I AM not going to be betrayed into ecclesiastical dialectic or debate on dogma by discussing the judgment, when it is to be, how it is to be, or if it is to be. I will stick safely to my text and bid for a united hearing. To draw a bow at a venture, however, there must be a balance struck somewhere, sometime, between the right and the wrong of the world; a time when mercy ceases to rejoice against justice, a time when injustice ceases to ride booted and spurred over the world, a time when justice shall be laid to the line and righteousness to the plummet. Your private brand of theology will work this out for you to your own satisfaction.

The text is a wise and inspired comment on the way God "writes up the people." "I will make mention of Babylon; behold Philistia and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." Psalm 87:5-6.

It is at once a wonderful thought and a terrible thought that the Judge of all the earth, His Celestial Honor, considers where a man was born. There is no rigid, static, inexorable rule about it. There is no blanket plan. Each case written up has consideration. "This one was born there." This man was born here. "Behold Philistia, and Tyre with Ethiopia, this man was born there." The evidence of his opportunity is handed in.

The Geography of It

Born in Babylon? The land of confusion? Where one voice said one thing, another another thing? Born where theological terms

Minneapolis, Minn.

were so difficult to understand? Where one preacher cried this and another cried that?

Born in Ethiopia, a land of darkness? Where witch doctors dance around a pile of hollow shrunken skulls and magic makers and medicine men rule with iron hand? Where light is darkness? Where superstition sits a queen and is no widow?

Born in the New Hebrides where shining black swains with "'ayrick 'eads of 'air" dangle five human heads before them to win the girls of their dreams?

Born in India, where lazy leather-backed crocodiles lie in murky waters of the Ganges, waiting to open yawning jaws and swallow down another baby sacrificed to whatever gods there be? Where brown bodies twist in pain on beds of spikes and fakirs measure themselves in the dust of the Indian Road across the country to Delhi? Where bodies hurl themselves in front of crunching juggernauts to obtain salvation?

Yes! It is written. "The Lord hath considered His people." "The Lord shall count when He writeth up the people that this man was born there."

Embryonic Gangsters

I was called one Sunday evening after the service by the mayor to come down and talk with some boys who had been apprehended by our police. I went down at eleven o'clock that evening, and there were four of them together in one cell. They had stolen a bicycle. I talked to them through the bars about how my heart would be broken if my boys were ever put into jail. They were a swagging lot together. They bandied with me. But I had the lieutenant bring them in one at a time while I talked with them. The first one shambled in. He wore glasses. He was twelve years old and in the seventh grade. He had been arrested seven times for stealing.

The police were beside themselves. What could be done to save those boys? The boy attended regularly one of our local Sunday Schools. He had gone every Sunday for two years. He was at Sunday School that morning. Stole the bicycle in the afternoon. Here it was eleven o'clock at night and no one had called up about him. No mother, no father was anxious about him. He told me his father was dead. His mother had several others at home. His brother, seventeen, had been in jail three times. His sixteen-year-old sister was a questionable character of the streets. What chance has a boy in a home like this? Can any good thing come out of this Nazareth?

Multiply this by large numbers to get the case in this city, in Pittsburgh, in Chicago, in New York; a ragged, dirty, loutish army of vermin-ridden children, led out into crime by the pied-pipers of sin and evil. What a cry of shame goes up tonight to the Judge of the world. Equity is fallen in the street and justice standeth afar off.

I tell you that although no man of us is relieved of whatever responsibility he have for such a state, such a city, it is a wonderful thought that when God writeth up His people He will put down that this one was born here in this dark hole of the earth, this one in this dark garret, this one in this damp cellar, this one in Harlem, this one in the Bowery, this one in Coal Street.

The Chronology of It

"This man was born there." Not only geographically, but chronologically. Not only born "there" in some place, but "there" in such a time. Men who lived long ago and were saints in their day would be jailed today for their immorality. Abraham would be arrested today for bigamy. David would be tried for murder. They lived when the light was dim. Take this hymn we sang today: "In the Cross of Christ I Glory, Towering O'er the Wrecks of Time." That hymn was written by Sir John Bowering, a slave trader. Can you imagine him sitting on the deck of one of his trade ships singing this hymn, and down in the hold a crush of crowded, chained and sweating blacks, men rotting in their misery. Think of the ungodly things that have been done in the name of godliness.

"The time cometh," said Jesus, "when he that killeth you will think that he doeth God service." The Hussite wars, the Crusades, the inquisition, pogroms against the Jews, Saul consenting to the death of Stephen. Men who were born in an evil time. The light was dim.

Life was cheap. Standards were not so lifted. As Paul said on Mars hill, "at the time of this ignorance God winked at." The Lord shall count when He writeth up the people that this man was born there in such a time as that.

The Psychology of It

And not only geographically, but psychologically, or perhaps I should say biologically.

It is a wonderful thought to me that "He knoweth our frame. He remembereth that we are dust." That "He calleth them all by name." Remember He said to Nathaniel, "When thou wast under the fig tree I saw thee."

Put away your denominational ideas about the way God will write up the people. Put away your narrow dogmas. It is not going to be done in great divisions according to subscription to shibboleth or credo. We differ from each other. We are different in every cell and nerve fiber, in temperament, in response. What looms as an overmastering temptation to one is not even thought of by another. An ugly old spinster, stewing in her bitter brew, passes ready judgment on a petite and charming miss because of her flapperish actions, but the spinster never had a beau and never will. Every pastor has learned how to pity individuals who are prey to certain temptations, who are in desperation because of them. Dysomaniacs and kleptomaniacs—made differently.

A young curator rebuked an old bishop for losing his temper and was told by his elder: "Young man, I overcome more temper in a minute than you will in a lifetime."

It is so. He knoweth our frame. Mine. Yours. "When He writeth up the people."

I rejoice in all this. God considers. He is mercy. He is the God of His people. We are not judged as wheat, or eggs, or cattle. Or as churches. We are not lumped off by lodges or denominations. How unfair it would all be if we were. How unjust. How unGodlike.

A Terrible Thought

Then, it is a terrible thought, too. "And of Zion it shall be said, This and that man was born in her." Ah, yes. Some were born in Zion. Some had advantages. Some had opportunities. Some started way ahead. Some of us were privileged. We had lovely parents, kind and thoughtful. We had a praying mother and a God-fearing father. We learned about our Heavenly Father at mother's knee. We had a warm house, good food, clean clothes. Somebody who cared. We heard the sound of "the sweet tolling bell" on the clear

Sabbath morning. Yes, some of us have had advantages. We have been favored. Our lines have fallen in pleasant places. Green pastures. Still waters. We were born in Zion.

So, it comes as a terrible thought that when we are written up a note will be taken of all that. This man had a head start. This man had a praying mother. This man had a glorious home. This man was born in Zion.

By What I Might Have Been

It comes as a shock to me that I shall be judged not by what I am, but by what I might have been. This is all very clear in the preaching of Jesus: "Woe unto you Chorazin. Woe unto you Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you." (Matthew 11:21.) It rang out in His condemnation of the Pharisees. It was not that they were vile, and that they were odiously and hideously wicked. It was that they had their privileges, their spiritual opportunities and had made such dwarfed characters. They could be so busy with ritual and ceremony that they could leave a naked and beaten man to die on the Jericho road. So busy worshiping God they forgot to serve Him. So many today are better than they act. They want to be helpful but some religious scruple prevents them. My soul, it is tragic.

Not long ago in one of our great cities, and upon one of its crowded streets, a young man was suddenly pulled back from the path of a crushing truck, and his life saved by a venerable looking man. When he had gotten his voice, he thanked the man and was lost in the crowd. Two weeks later in a crowded court room a young man stood in the prisoner's box to be sentenced for murder.

"Young man, have you anything to say before the sentence of death is passed upon you?"

"Why—! Yes. Yes, Judge. You know me."

A silence moved in a wave over the court room.

"I am sorry, Sir. I cannot place you."

"Yes. Sure. You remember. Two weeks ago. At Main and Seventh Streets. You saved my life. Surely, Judge, you can do something for me now."

The silence in the room was painful.

"Young man, I remember. But that day I was your saviour. Today I am your Judge."

THE IRON DID SWIM

CLARENCE E. MACARTNEY

II Kings 6:6

At a dinner of the alumni of Williams College in New York City, President James A. Garfield, an alumnus of the college, said that all that was required in the way of college equipment, so far as he was concerned, was a log in the woods, with a student sitting on one end of it and Mark Hopkins, the great Williams teacher and president, on the other end. Buildings and laboratories and libraries do not of themselves make a college or university.

The School of the Prophets had only a log building, but it had a great professor, the Prophet Elisha. In spite of the defection and apostasy of one of its students, Gehazi, this School of the Prophets prospered greatly. Indeed, it increased in numbers so that the building they had was not adequate for their needs. The students asked permission of Elisha to go out into the forest and fell trees for the construction of a new building. Elisha gladly gave his consent and accompanied them down to the banks of the River Jordan, where, even to this day, the trees are plentiful, in contrast with most of the Holy Land.

The students went to work with much enthusiasm. Everywhere could be heard their joyous calls one to another, the thud of the axe and the crash of the falling trees. One of the students picked out a large tree which overhung the river, and as he was swinging at it with his axe the head of the axe flew off the haft and fell into the deep and turbid waters of the Jordan. When he saw what had befallen him, the student, holding the haft of the axe in his hand, cried out to Elisha who was standing nearby, "Alas, my master, for it was borrowed!" It was bad enough to lose the axe head, for without the axe he could not take his part in felling the tree and building the dormitory for the Sons of the Prophets, but still worse for him because the axe was borrowed. If it had been an umbrella, or a book, he might not have felt so badly about it. But iron tools then were rare and costly. He was a conscientious young man, and he realized that he would not be able to repay the loaner with another axe.

Pittsburgh, Penn.

Sympathizing with him in his distress, Elisha said, "Show me the place where the axe fell into the water." When the student had indicated the place, Elisha with his own axe—for he was taking part in the work himself, just as Paul did, with his own hands he helped to gather faggots for the fire on Malta—cut down a sapling and thrust it into the river where the axe had fallen. Immediately the axe head came to the surface. Elisha said to the student, "Reach out thy hand and take it." And he stretched out his hand and took it out of the water. "And the iron did swim."

In contrast with some of the great miracles of the Bible, this was done in answer to the need of one individual, and a very humble one at that. Why should God work a miracle to restore a lost axe head? But the fact that He did tells us that we can go to Him with the problems and the wants and desires of our every day life. There is no place where earth's sorrows are more felt than up in heaven.

In this miracle, making iron to swim by the power of God, we have in a figure as it were, how faith in God can turn a misfortune into good fortune, adversity into blessing. The test of your religion, after all, is, Can it make iron swim? Can it do the impossible? Can it turn defeat into victory and misfortune into good fortune? In thinking about this, there are two facts which you must always bear in mind. One is that of the over-ruling providence of God in your life, and the other that life is in the nature of a moral probation and trial, the purpose of which is to produce in you moral and spiritual qualities. We must always look at life through these two glasses.

I. Making the Iron of Misfortune Swim

By misfortune I mean such ordinary events as sickness, sorrow, trouble and affliction. A striking example of one who made iron like this swim was St. Paul with that thorn in his flesh. He tells us that after an ecstatic experience, when he was caught up into heaven and heard things "such as it was not lawful for man to utter", lest he should be exalted above measure, there was given to him a thorn in the flesh. Speculation has been rife as to what that thorn was—epilepsy, malarial fever, an unhealed wound from his many scourgings and beatings with rods, or a disease of the eyes. But whatever it was, it was extremely painful and disagreeable, and Paul earnestly and repeatedly besought God to withdraw the thorn from his flesh. The prayer as to its particular object was not answered; but in a higher sense it was answered, for Christ said

to him, "My grace is sufficient for thee, for My strength is made perfect in weakness." Henceforth, Paul tells us, instead of lamenting over his thorn, or asking to have it removed, he rejoiced in it and boasted over it, because it had brought him spiritual strength. "When I am weak," he said, "then am I strong."

All sorts of thorns are thrust into men's flesh, and it is God who selects the particular thorn, whether it be disease, disappointment, sorrow, remorse, or solitude. If all here today were to bring down their thorns and lay them before the pulpit, what a display it would be, and how much we should learn about one another which we never before knew, or imagined! By faith and by prayer Paul conquered this thorn and his magnificent and incomparable work as a preacher and a missionary was done, not only in spite of that thorn, but because of it, for, as he said, "When I am weak, then am I strong." Paul conquered his thorn. He made the iron to swim.

Another form of iron is sorrow. As a boy in school I heard an evangelist speak, a former business man, and at once, with everyone else, recognized the fact that here was a man with a real message. He had come from the farm to New York and had established one of the greatest drug businesses in the country. He was happily married and became a member of the Episcopal Church. But he dated his conversion from 1882, the year in which his daughter, fourteen years of age, died. After that he gave up his business and traveled about the country with the tidings of the Gospel. With his wealth he established in memory of his daughter homes for girls which bore the name of that daughter. Now the Florence Crittenton Homes are found in all of our great cities. When Crittenton died in San Francisco and his body was brought across the continent to be laid to rest in Woodlawn Cemetery in New York, at all the stations of the cities through which the train passed there were groups of girls and young mothers, waiting with flowers in their hand and tears in their eyes. The axe head of domestic joy and affection fell into the dark deep waters of affliction, but by his faith and devotion Crittenton turned his adversity into a blessing unto others. "He made the iron to swim."

After the great storms at sea the fishermen on the shores of the Baltic go down to the beach and gather up the precious ambergris which the raging waves have cast up. So out of the storms and adversities of life there is the possibility of precious harvest of good for the soul. When Jacob was struggling

desperately with the mysterious adversary that night on the banks of the Jabbok, and was left wounded and halting on his thigh; he prayed, "I will not let thee go except thou bless me!" Whether or not men will make iron swim, and get good out of misfortune and adversity, depends upon whether or not they are willing to make that prayer, "I will not let thee go except thou bless me!"

II. The Iron of Transgression and Sin

Here is the greatest triumph of divine grace, coupled with man's faith in God. The axe head of life's purpose lies lost and useless in the murky, turbid depths of transgression and sin. No human power or will or device can get it back again; but with God nothing shall be impossible. Even the iron of transgression and sin, by faith and repentance can, in God's great mercy, be made to swim. That has happened over and over again; and for all of us it must happen if we are to enter into eternal life. In his great transgression David prayed that God would restore unto him what he had lost, and pardon his iniquity, and promised that if God would do that, then he would teach transgressors the ways of God. And that ever since David has done. Even his sin, because followed by his great repentance, has been made a blessing to mankind. Paul the bloody persecutor became the lover of Christ and the winner of souls, and all the more powerful as a preacher and an apostle because once he had been the chief of sinners, but now the chief example of the redeeming love of God. "For this cause," he said, "I obtained mercy, that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on Him to life everlasting." Peter was another man who made the iron of his transgression to swim by his repentance and faith. Knowing his record, you might think he would be the last of the twelve apostles, not excluding Judas, to whom Jesus would have said, "When thou art converted, strengthen thy brethren." But when Peter was truly converted, when he made his three-fold confession of his love for Christ, then Christ sent him out to feed His sheep. Peter was all the greater and more faithful shepherd because he had overcome the transgression of the past. And there was St. Augustine, enamored in sensuality and in sin, struggling ever and anon, but vainly, to get free; until at length the grace of God rescued him and turned him into the mighty and eloquent advocate of the Gospel of Christ. He, too, made the iron of his sin and transgression to swim. "O the depth of the riches, both of the wis-

dom and knowledge of God. How unsearchable are his judgments and his ways past finding out!"

Elisha thrust a stick into the water where the fallen axe head lay. That stick was only the sign of a miracle. There was no power in the stick itself. But that stick thrust into the water makes one think of that Blood-stained Stick, the Cross of Christ, which is a sign of God's greatest miracle, the forgiveness of sin. When the Cross is thrust down into the depths of the sinful heart, it has the power to restore the heart to lost innocence and righteousness.

In the Cross of Christ, and in our faith in Him who died thereon for us, there is unlimited power. The problem is how to bring ourselves into touch with that power. The distressed son of the prophets brought his trouble to God. That is the thing to do! Bring your adversity, your sorrow, your sickness, your failure, your temptation, your transgression to God as the son of the Prophets did to Elisha, who to him, was the man of God, God's representative. "Come unto Me," Christ says, "and I will give you rest." He can turn your adversity into a blessing. He can pardon your sin and make it—even that—a blessing unto yourself and others. The Divine Power is here for you. Will you use it? A greater than Elisha is here. Will you call upon Him? You remember how the father of the poor demoniac boy came to Jesus when He had come down from the Mount of Transfiguration and told Him about the boy's sickness and trouble, and then in his distress cried out, "If Thou canst do anything, have compassion on us and help us!" And Jesus said to him, "If thou canst! All things are possible to him that believes." That was true then. It is true today. Christ is able. For you, in Him, all things are possible.

MEETING

*I met with Jesus by the road,
And talked with Him a while;
He brought the Bread of Life to me—
His Word restored my soul.
He spoke of promises and hopes,
Of Love and joy and cheer.
I cannot feel the same again
Except when He is near.
And so I plan to meet with Him
At morning, noon and night.
He gives me what my heart most needs—
His never failing Light.*

—WALTER R. YOUNG.

THE EMPTY LIFE

ROY C. HELFENSTEIN

Text: Matt. 12:45. "The last state of that man was worse than the first." Lesson—Matt. 12:30-46.

HAVE you ever observed how much more rapidly a vacant house shows signs of deterioration than does a house that is occupied? It does not take long for a vacant house to go to wreck and ruin—delapidation soon takes place. There are many homes in New England which have been continuously occupied for more than a century, and yet scarcely show evidence of their age, except perhaps in their style of architecture. But the same houses, if they had been left unoccupied for even ten years, would have been a sorry picture long before the end of the ten years.

An empty house is an invitation to vandals, marauders, trespassers and tramps. Its windows soon become easy targets for rowdy youth to throw at; a hiding place for rats and mice and other vermin—a nesting place for sparrows, pigeons and bats; and a menace to the health of the community in which it is located, depreciating the value of all surrounding properties.

Empty lives, like empty houses, soon go to pieces, disintegrate and become useless. Empty lives are a menace to society and an offense to God. Unless lives are occupied with noble thoughts, high purposes, worthy ideals and positive goodness they soon show evidence of decline. Empty lives like empty houses are an invitation to all that is bad. Personalities cannot long survive on negative goodness.

It is not enough for a person merely to denounce the wrong and free one's life of evil. One must go farther and invite the good, the true and the beautiful to enter and abide. Any person, who merely attempts to "clean house," so to speak, by giving up one's bad habits, one's harmful associations, one's unworthy ideals, and fails sincerely to invite the good into one's life to take the place of the denounced wrong,—any such person will find that his empty life is a constant invitation to everything that is bad; and the last state of that person will be worse than the first. As Emerson declared,—*"A vacant mind is open to all suggestions—especially to the low and the vile."*

Mason City, Iowa

The man in the story from which our text is taken offers an illustration of what always takes place in the life of a person who wants to be done with the wrong and evil, but who fails to occupy his mind and heart with the good. His life was cleansed, but left empty—and, because of that fact, it later became occupied with greater wrongs and worse evil than before. "Nature always abhors a vacuum," and so does personality.

Many people have an erroneous idea of goodness in thinking that a good life is one that is free from wrong habits, wrong practices, and all that is evil. But the only good life is the life that is good for something—the life that sincerely champions the good, the life that is occupied with the good, the true and the beautiful. Only such a life is safe.

Empty lives like empty houses soon go down unless occupied and made serviceable, regardless of where they are or of what beauty they may possess. An empty life is its own worst enemy.

"Man was made for God," and only as a life invites God to enter and occupy the mind and heart and every capacity of one's being can it be secure, useful, worthy and happy.

The old saying that "An idle mind is the devil's workshop" is literally true. Christian character cannot grow in empty lives. Christian character can grow only in lives that are occupied with positive values. The Christian is one who follows the instruction of the Apostle Peter in his second Epistle, and "with all diligence adds to his faith virtue; and to virtue (or goodness) knowledge; and to knowledge self-control; and to self-control patience; and to patience Christ-likeness; and to Christ-likeness brotherly kindness; and to brotherly kindness love." The Apostle Peter in his first Epistle forcefully sums up the Christian challenge in these words,—*"He that would live, let him turn away from evil and do good."*

Positive goodness is the demand of life and the command of God. It is the imperative need of every life. Positive goodness is the crying need of the world today as it flounders amidst the wreckage of evil. For anyone to fail to be positively good is to run the risk of becoming positively bad. To be out and out for God and for all that is good is the only way for any person to win out in the great game of life.

The Apostle Peter also sounds a most important warning to people who have known what it is to live a good life and then are tempted to lose their interest in religion and in the Church. Says he in his second Epistle,—*"It were better for a person not to have*

known the way of righteousness, than, after knowing it, to turn back to a life of indifference to God."

People only delude themselves who think that merely to refrain from doing wrong is enough. Doing good is the requirement of God and of life. Merely refraining from doing wrong does not make a stairway to heaven, nor does such open the door to victorious living and to happiness for any life. But positive goodness of life does both.

Service to others, deeds of helpfulness, expressions of kindness, noble conduct—in short "a good life" is what counts in our relationship to God and to mankind. A fence post does not harm anyone—doesn't have any bad habits, doesn't lie, cheat or steal or lose its temper. And people who are satisfied with a fence post type of behavior or with mere negative goodness, have very little to be proud of and very little to their credit.

Jesus found the people of His day thinking that religion was concerned primarily with negatives. That was the weakness of Judaism. Christianity built upon the negative aspect of Judaism the superstructure of positive goodness of life, calling men and women not only to refrain from the wrong, but also to embrace and to champion all that is good. The Ten Commandments were given by Moses more than 3,000 years ago because the people of Moses' day, whom he sought to help make their adjustments to life, were only in the kindergarten of ethical and religious appreciations. Much of the training of little children in every generation is necessarily that of telling them what not to do. So it was in the childhood of the race, people were told what not to do if they wished to gain favor with God. But that was not enough for Jesus and His disciples. And because of this fact we have Christianity with its demand for positive goodness of life on the part of its devotees.

Each of the Ten Commandments deals with but negative goodness,—“Thou shalt not have any other gods before me,” “Thou shalt not steal,” “Thou shalt not bear false witness against thy neighbor,” “Thou shalt not covet,” “Thou shalt not kill,” etc., etc. These negative commandments constituted the requirements in those ancient times. But Jesus enunciated life's requirements, for His day and for all the days that followed, in positive commandments, “Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength, and thou shalt love thy neighbor as thyself.” Jesus knew that if people loved God, and if they had love for their fellow-men, there

would be no need of admonishing them not to place any other gods before the Lord God, Jehovah. Jesus knew that if people loved God, there would be no need of admonishing them not to take God's name in vain; that if people loved their fellow-men, there would be no need of admonishing them not to steal, covet, bear false witness or murder.

In the Middle Ages many people had the idea that, to be a saint, it was necessary to get away from everybody and cultivate a life of introspection and selfish spiritual quest in some monastery. And because of that belief the world then had its multiplicity of monasteries, its monks and its monasticism which were so contrary to the principles of Christianity as lived and taught by our Lord. Jesus called men, who wished to be His disciples, to throw their lives into the midst of life—into the very current of human relationships, and not fearfully and selfishly to withdraw from life. He called men to live in close contact with their fellow-men so as to be of help to others. The world had its Dark Ages simply because negative goodness was held up by the religious leaders of those days as being God's highest requirement. The light of positive goodness was well-nigh extinguished from the altar of the Church, and the Dark Ages was the consequence.

The Protestant Church was born in protest to such mere negative goodness of life, and in appeal for the return of those who called Christ Lord to the practical religion of Jesus, the religion of service, service to God, service to others, “service before self”—the religion of highest ethical values and of deepest spiritual appreciations. With understanding and with passion, the early Protestant leaders called the attention of the people to the words of Jesus,—“Not everyone that saith, Lord, Lord, shall gain the Kingdom of Heaven, but only those that *do* the will of my Father.” Jesus declared that it was not enough for those who wished to follow Him to refrain from lying—they must speak out in defense of truth; that it was not enough to refuse to take anything belonging to another, that they must use what belongs to them in serving others and in honoring God; that it was not enough to refrain from working on the Sabbath Day, that they should love and worship the God of the Sabbath on the day set apart for worship. We all know people who though they would not work on Sunday, nevertheless fail to worship God in His sanctuary on the Lord's Day. We all know people who though they would not stoop to manufacture a misrepresentation of anyone, nor would they circulate a misrepres-

entation told them by another, or repeat a slanderous tale, or bear false witness of any kind against anyone, yet they lack the moral courage to speak up in defense of another not present to defend himself or herself when being misjudged, or wrongfully accused, misquoted or maligned. Christianity prescribes the Golden Rule as the monitor of conduct for its devotees, and requires positive goodness of life as the only true witness of faith.

Christianity insists that it is not enough merely to keep the Ten Commandments, as important as they are, that it is not enough merely to refrain from doing wrong. An unattached fence post or a caged wild animal meets that standard of goodness; but human beings, patterned after the image of God, are required of God to do good. "To him that knoweth to do good and doeth it not, to him it is sin." The sins of omission are just as great an offense in the sight of God, and may mean a greater offense against society, than the sins of commission. Any person who fails to take an active part in helping to make a better community and a better world is guilty before God and man of negligence to duty—guilty of the sin of indifference and the sin of failing to do what one person can do to oppose the wrong and to promote the right.

Jesus told the story of "the fig tree" which was ordered to be cut down because it failed to bear fruit. Occupying space in the orchard, but failing to fulfill its purpose, it was ordered to be cut down not because it interfered with the other trees in the orchard, but because it was occupying space which might be given to another tree that would bear fruit. Any life that is symbolized by that barren fig tree, any life that is not bearing fruit for God—not rendering service to one's day and generation—should ponder well what Jesus had in mind when telling that story.

A person does not have to be aggressively mean in order to be an enemy to God and to society. A person does not have to be a flagrant sinner in order to be lost, but if one has no more to his credit than that he does not do anything that is bad, he is already lost. A person does not have to be a thief, a gangster, or a kidnapper in order to be an enemy to society. If one fails to serve society by living a good life and by helping to promote the good, he is an enemy to society, a menace to the truly good, and an offense to God, Whose purpose for every life is that it shall be "a champion of the good." The robbers who waylaid the traveler on "The Road from Jerusalem down to Jericho" were not the only ones

who received the Master's condemnation, but the Priest and the Levite who with indifference "passed by on the other side," refusing to lend a helping-hand, were also condemned for their unneighborliness, not withstanding their ecclesiastical relationship which but made their offense the more intolerable and the more inhuman.

The challenge of Christianity is that if anyone wishes the approbation of his fellow-men and of God, if anyone expects to be happy in this life or to gain entrance to "God's Homeland of the Soul" by merely refraining from wrong doing, as important as such refraining is, let him study the teachings of Jesus and begin to act before it is too late—for "the night cometh, when no man can work". "The man with one talent" was not condemned because he used his one talent for some wrong purpose, but because he did not use it at all, burying it in the ground instead, merely to keep it. The other man Jesus told about, who was cast out from the wedding feast, was not thus treated because he was guilty of any misconduct or because he had caused any disturbance, but because he had failed to meet the requirement of wearing the wedding garment. The five foolish virgins found the door shut, not because they did not have their lamps with them nor because they had the wrong kind of oil in their lamps, but because their lamps were empty.

And so it will be in the Final Judgment,—no life can hope to receive God's commendation—"Well done thou good and faithful servant"—merely because one's record has been that his life has been free from evil and that he never did anybody any harm or never caused any other life to lose its way. Heaven's requirement is that one's record shall be that of positive goodness in helping others to find their way to "The Good Life" and to God.

"Heaven's door is closed to him who comes alone,
Save thou another's soul, and it shall save thine own."

Sermons on "The Seven Words From the Cross"

- A word of Charity.
- A word of Confirmation.
- A word of Challenge.
- A word of Compulsion.
- A word of Comradeship.
- A word of Completion.
- A word of Confidence.
- A word of Conquest.

THE MINISTRY OF ILLUMINATION

VICTOR PAUL WIERWILLE

Text: Luke 1:79. (He came) "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

THE Old Guard was furious. Strife and mutiny had broken out among the men. Napoleon realized that the risk was great, but he knew how to meet it. He sat alone in his palace, in a room which had two large apartments opening off it, the one to the right and the other to the left. In the apartment to the left the members of the Old Guard had collected, each man, individually was shown into Napoleon's room, and as he entered the door was shut. All was silent, not a word was spoken, but Napoleon clasped the man's hand and looked him squarely in the eyes. Then each passed out again by the door on the right, until the whole of the Guard had, one by one, passed through. When all had passed, the trouble, the strife, the mutiny was over. The silent look and the hand-clasp had done their work. Every man was Napoleon's.

Old Zacharias must have experienced something like this immediately before he uttered the words of our text. God clasped the man's hand and looked him squarely in the eyes, full in the face, when this priest saw his eight-day-old son, John. Then Zacharias was completely on God's side and could forth-tell of a ministry that would illuminate the life of countless men and women, boys and girls.

It was Jesus and His ministry among men, "The Ministry of Illumination," that old Zacharias had in mind when he said, (He came) "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

I

Jesus' ministry illuminates the darkness. His presence forms the creative power in the life of the human soul. He dispels the darkness of unbelief and disobedience. His light-giving presence turns an unclean heart and life into purity and cleanliness. Yes, the light of Christ attracts men as a magnet attracts metals, but mere stones are left unmoved by it.

You must open your heart; you must cultivate the soil of your soul; you must be re-

Van Wert, Ohio

ceptive to His light, if you wish to see the ministry of illumination fully revealed in you. "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to Him." When the light falls on those who sit in darkness, some are content to sit still, even as they were then. The door leading to the heart remains closed. Open the door and He will enter and dispel the darkness.

Studdert Kennedy, in the last book he wrote before his death, called "The Warrior, the Woman, and the Christ," describes the moment when genuine religion was first born in him. "He was alone at night on a moor beside the sea. Above him was the great black dome of heaven, and a million stars. There was no sound but the boom of the waves against the cliff. He was alone; and yet he was acutely conscious of a great, vast, mysterious presence—the spirit of the universe—moving there in the dark. He felt that night as he was to feel on another later occasion, when he lay by himself in no-man's land between the trenches, and watched a moving figure coming towards him, not knowing whether it were friend or foe. Suppose he whispered, 'Who goes there?' Would the answer be a bullet, or a friendly word, or silence? Just so he felt on this night alone on the moor beside the sea. Suppose he cried out to that mysterious spirit of the universe, 'Who goes there?' would there be an answer? Or would there be nothing but the boom of the waves; and the whisper of the wind in the heather? He decided to risk it. He made his cry, 'Who goes there?' And in that very moment his soul received an answer. One word—'God.' And from that hour he knew, and believed."

The darkness of the veiled future is confronting us, and we are wondering what is moving there in the darkness for us; life or death, friend or foe, success or failure, joy or sorrow. But, if you stand still and cry into that mysterious darkness saying, "Who goes there?" The answer will come back, "I, your friend." Accept Him, for He came "To give light to them that sit in darkness."

II

Then, also Jesus' ministry illuminates the shadow of death. He came, "To give light to them that sit—in the shadow of death."

This is literally true and figuratively true. He came to give light to them that sit huddled about a loved one. He may be a father, a mother, a son, or daughter, or a relative. The ministry of illumination gives us a new view of death. Note, that Jesus does not come to give light to death, but to give light to the shadow of death. Under the ministry of illumination death is only a shadow, and a shadow disappears when the light is properly adjusted.

Early on a bright summer morning the sun in the sky is at such an angle that the shadow of your body is a number of times larger than your actual body. Yet, the higher the sun climbs in the sky the smaller your shadow becomes. If the sun is directly overhead, the shadow completely disappears.

So it is with the shadow of death. He came, "To give light to them that sit—in the shadow of death." When you are far removed from Jesus, death's shadow will certainly be large and frightening. But, the closer you draw to Jesus the smaller the shadow becomes. If you live directly under His eternal rays of light, coming down from the Father of Lights, the shadow of death will completely disappear, because Jesus illuminates the shadow of death.

This is figuratively true also. If you are living in the pool of sin and iniquity, if you live from day to day without taking Jesus into consideration in your life and work, you are living in the shadow of death. This is the most dangerous of all because you are living in the shadow of spiritual death. What could be worse? Awake! Allow Him who came, "To give light to them that sit in—the shadow of death," to illuminate your life. To walk in or by the light is to have one's character and conduct determined by the influence of Christ.

III

Finally, Jesus' ministry illuminates the way of peace. He came, "To give light—to guide your feet into the way of peace." O, how men of the world are searching for peace, yet we will never have true peace, but only an armistice, until we, as a people, wing our way back to the presence of our Heavenly Father who, by way of our blessed Lord, Jesus Christ, guides our feet into the way of peace. Note, that Jesus' ministry only illuminates the way of peace; it is up to us to lay hold of that way. So often we do our daily duty in blindfold routine, like a horse on the round of a mill-path, and with no sense of the meaning of what we do. Might it not be wise if we

took into consideration the ministry of illumination, even in our daily walk through life?

Remember, Christ reigns to shine forever, but you and I have only this life to find Him. His ministry of illumination will be passed on to the next generation, but each in turn must find Him in his life-time. Have you found Him? Have you experienced the redeeming, cleansing power of His life? His ministry illuminates the darkness, the shadow of death and He guides your feet into the way of peace. Jesus in His ministry of illumination speaks to you saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Follow Him and you will really have peace. There is no other way to it.

JUNIOR PULPIT

Kite Flying

It won't be very long now before we will all see kites of every color and description, kites of every shape and size, kites with tails and kites without tails, floating around in the bright Spring sunshine, as though they were happy to be free of winter's cold and snow and able to go places again. For boys, and sometimes girls too, always like to fly kites. Sitting there in a comfortable spot at the edge of a field, holding one end of the string and feeling the kite, like something alive, pulling and tugging at the other end, is really a thrilling experience.

But did you ever stop to wonder or think about what makes a kite fly the way kites do? Did you ever wonder why one kite will just sort of hang there in the sky, hardly moving while one over a little farther will dash about madly in great spiral circles and fuss around and finally plunge to earth like kites are not supposed to do?

Well, there are real questions to think about this morning. Why does a kite fly? What makes it stay up? You'll probably say, "The Wind". But that is incorrect. Of course, the wind does help, for anyone knows, after he has tried it a couple of times, that a kite won't fly without at least a little wind. No, a kite flies for the reason that it is fastened tight to something. The kite is tied to a string and you hold the string. Therefore the kite can and does fly. If you want proof of that fact, just let go of your string sometime and see how fast the kite comes down. A loose kite just can't fly.

Now there is a big difference between a kite and a boy or girl, but they are alike in this regard. Both the kite and the boy, or the girl, does best when they are fastened securely to something or some one. Just like the kite string, which makes it possible for it to fly, are the principles, the rules of good conduct, the directions Jesus gave us, with which to govern our lives. The harder the winds blow and the storms rage, all through your lives, the better and more securely you will fly to grand heights of usefulness and importance, if you have securely fastened yourselves to Him.

Being His will mean that your life is well balanced too, and not like kites which are not balanced and which tear around in a wild manner, running useless circles and finally crashing to the earth.

The Ostrich and the Armadillo

One of the oddest animals to be seen in our country is the Armadillo. Some of you never even heard of such an animal, but he lives down in the warmer southland and it is said that he is one of the oldest types of animals living today, for he is supposed to date away back into pre-historic days when Dinosaurs and other huge beasts, which grew to almost a hundred feet in length, lived.

And while he never gets to be very large, and is perfectly harmless, he is an interesting fellow, for his body is covered with an armor-like shell that is made in sections so that he can roll right up when there is danger near, and make a hard shelled ball with his nose and tail and feet all tucked in so that nothing can hurt him. Maybe this protection he has is why he has survived so many centuries, while the larger animals have died off.

But, even if he has this protection, he is a foolish and simple fellow, just as simple and just as foolish as people are when they try to curl up into a ball to escape from their enemies or trouble. Did you ever hear of folks doing that? Well they do. And they are just like the story told about the Ostrich. It is said of them, even if it is not true, that when danger approaches an ostrich, it will bury its head in the sand so it can't see the danger. No ostrich ever did that, but somehow the story hangs on whether it is true or not, and many really believe that an ostrich does that. But hiding one's head or rolling up in a ball, like the Armadillo isn't the way to meet danger, for whether your head is buried in the sand or you are rolled up in a ball, that doesn't remove the peril, does it? Of course not. The threatening danger is still

there and if your head is buried or you are rolled up in a ball, that doesn't mean you are going to avoid meeting it.

No, the way to meet the problems of life is to face them, to admit that they are there, and to meet them bravely. No danger was ever overcome by hiding or running away. When you want fine, big, strong muscles in your arms, you exercise those arms, you punch the bag, you swing heavy clubs and lift weights, you use them. Just so you have to meet and overcome the problems which come into every life and the lessons you learn in Sunday School and in Church are nothing in the world but exercises for your spiritual muscles, so that when life seems to put you on the spot, you won't roll up in a ball or bury your head, but will remember that all things are possible when you have Jesus at your side, and face them with Him.

Static

Of course, interference is not as bad as it was a few years back when radio was younger than it is now, but I don't know of anything quite as disturbing and unpleasant as to be sitting listening to a good program on the radio, something we especially wanted to hear, and then, for no apparent reason, have the room filled with roars and screeches and whistles and ear-splitting noises that completely bury the program we were listening to, so that right in the middle of the story or the music we wanted so much to hear, we have to turn the radio off to stop the fearful noises that are coming through. You know what I mean for you have all had just such experiences with your radios at home.

Well, now, if I told you I know folks whose lives are just like that radio interference, noisy and harsh, and discordant to the point where no one can hear any sweet or worthwhile music coming through their lives, would you think that a foolish thing to say? But it is true.

To get a good clear, interesting program of the air to come from your radios, you have to turn on the current, in the first place, then you have to turn the knob which selects the station you want to listen to, and then you turn a knob again to make it loud or soft as you want it. It really is quite a delicate operation to get sweet music from your radio. It is even more delicate an operation to get sweet music from the soul of another, for before that can be done that other person has to be sort of tuned.

ILLUSTRATIONS

My Cross

Upon some fateful hour and day
Each comes to roads that cross.
Blossoms and sunshine seems one way,
The other care and loss.

The spirit will be willing there
To take the road that's best.
The flesh will weaken, and despair,
And falter in the test.

Somewhere along the life we live
Each finds his Calvary.
There with himself each one must strive,
And win his victory!

How blessed in the pathway trod
When flesh 'neath spirit fails;
When cross the ways of self and God,
And God's good way prevails.
(Luke 22:42) —Clarence E. Flynn.

Sequence of Events on Easter Morning

1. Earthquake (Angel rolls the stone from the door of the sepulchre.) Matt. 28:2, Mark 16:4, Luke 24:2, John 20:1.
2. The women come to the tomb and find the stone rolled away. Matt. 28:1, 2, Mark 16:4, Luke 24:2, John 20:1.
3. Two angels appear to the women *within* the tomb. Matt. 28:2, 5, Mark 16:5, Luke 24:4.
4. One of the angels (who is sitting on the right *in* the tomb, on the stone which he had rolled away from the door) speaks to the women. Matt. 28:5, Mark 16:6, Luke 24:5.
5. The women hurry away. Matt. 28:8, Mark 16:8, Luke 24:9.
6. Mary Magdalene runs ahead. John 20:1.
7. Mary Magdalene notifies Peter and John. John 20:2.
8. Peter and John hurry to the sepulchre. Luke 24:12, John 20:4, 5, 6.
9. Mary Magdalene returns to the tomb.
10. She stands weeping outside the tomb. John 20:11.
11. The angels appear to her and address her. John 20:12.
12. Jesus appears to her. Mark 16:9, John 20:14.
13. Mary Magdalene tells the disciples that Jesus had appeared to her. Mark 16:10, John 20:18.

14. Meanwhile the Saviour appears to the other women. Matt. 28:9.
15. They go to tell the other apostles about the empty tomb, corroborating the news Mary Magdalene had brought; also, that the Lord had appeared to them. Matt. 28:8-9, Mark 16:7-8, Luke 24:9-10.

—Rev. Eldor P. Schulze.

Steelmaking (Building Character)

By J. D. KAY

Gen. 2:7. "And man became a living soul."

We like to contrast things. The past with the present, the future, yesterday and today, last year and this, winter and summer, age and youth, evil and good, life and death, infancy and manhood. Contrasts are profitable, because they reprove, they quicken, they comfort.

* * *

Steel is made from materials which come from the ground—iron ore, limestone, coal. We, too, come from the ground. (Gen. 2:7)

* * *

When the cauldron positioned beneath the furnace tap hole is filled with molten steel, a huge crane carries it to the opposite side of the building where it is poured into molds.

Christ lifted us up when we were wishy-washy creatures filled with evil. He raised us to a higher level and carried us into His sanctuary and poured us into His mold.

* * *

Molten metal poured into a mold takes the shape of the mold. The impress of the mold—that part of life into which we are poured—is upon us. Friends, don't let the world fashion you. "Be not conformed to this world; but be ye transformed." Rom. 12:2.

* * *

In proportion to the drop in temperature, so does the steel become shaped to the mold. Isn't that true in the experience of many Christians? The longer we allow ourselves to cool in the mold of the world, the more permanent the impression. When we reject the appeal of the Holy Spirit to come out from these things, the more permanent the mold of the world upon us. "Behold, I was shapen in iniquity." Ps. 51:5. Sad image. Do we shudder at it? We bear the earthly image. Do we not shrink from ourselves? But wait. We are in God's workshop.

When the steel is cooled somewhat, the mold is removed leaving a block of metal called an ingot. This is given a number, known as a "heat number," for during its whole life a record of its workability is kept.

Christian, an individual record is being kept of your workability. Your name is written in the Lamb's book of life. Rev. 21:27. Are you a good ambassador for Christ? Are you a good workman in His vineyard? What have you done for Him since you entered His employ?

* * *

When the mold is removed the block of steel, the ingot, looks all right on the surface. But appearances are deceiving. The inside isn't right; it is hotter than on the outside. The temperature must be equalized before further work can proceed.

Look at that dear soul who has had a good training in the Scriptures. He isn't using his knowledge for the glory of Christ. His spiritual temperature inside is hot; he knows the Word. His spiritual temperature outside is lukewarm; he is not well spiritually.

* * *

To equalize the temperature of the steel ingot so that further work can be accomplished, the ingot is placed in soaking pits fired at a temperature to bring the steel to a homogenous state—the same inside as outside.

How often does God put folk in His furnace—His soaking pits—in order to bring their spiritual temperature up where he desired it. Isa. 48:10. John 16:33.

But wait a while. Now look at the child of God in the furnace of affliction. He is on fire for God, both inside and outside. His spiritual temperature has become equalized; it has been made uniform. Now God can do something with him.

* * *

Short blasts are heard. The blooming mill is calling for steel. Off comes the cover of a soaking pit. Huge tongs from an overhead crane dip down through heat waves, clutch an ingot of steel, and carry it to a roller table, which conveys it to the blooming mill. Here it is broken down to small dimensions under the action of the rolls as it passes between. Rolling refines the grain structure of the steel so that it will withstand the loads and brunts under service.

Just so with God's servants in the making. Once the spiritual temperature is right, He subjects them to His blooming mill in order to refine their grain structure and make them strong.

While the steel is being crunched by the rolls, the scale clinging to the surface of the ingot is broken off and drops into a pit below.

So with God's servants in the making. Some of the things of the world are held tightly in their grasp. But once they get into the gap of the rolls—once they become subjected to God's refining process—the worldly things fall into the pit below just as the scale falls off the surface of the ingot.

We are shapen in iniquity. We have all the lines of the first Adam. But God will erase these lines. We are in His blooming mill now. We are becoming more and more unlike the earthly. He is shaping us more and more like the heavenly. Carnal nature is being rolled out; divine nature is being rolled in. We are being formed to the contour of God's molds. The shape given the steel by the blooming mill roll depends upon its intended use—bars, plates, sheets, pipe, or girders. So with us. God shapes some into prophets, some into pastors, some into teachers, some———(pastor add).—*From Christian Life and the Word of the Cross.*

From a Vacuum!

Is that possible? Not usually. But in this case it is the vacuum of an electric cleaner. The name of "Hoover" is a household word in many homes not because of a former President, but the man who made a popular vacuum sweeper. His name was William Henry Hoover. A devout Christian, he made little money for himself, but much for Christian causes. A member of the Disciples fellowship, he was devoted to the cause of Christian unity. So, in his bequests he established a lectureship on Christian Unity, the first of its kind in this country.

This lectureship, which is conducted by the Disciples Divinity House of the University of Chicago, was inaugurated on November 12th. The first lecturer was an outstanding leader in the ecumenical movement, the Right Reverend Angus Dun, Episcopal Bishop of Washington, D. C. Bishop Dun's five brilliant and moving lectures centered about the theme "The Struggle of the Churches to be the Church." One was on "The Witness of the Many Churches to the One Church"; another on "The Church as Body and Spirit"; two on "How the Churches Think of the Church" and a concluding lecture on "Prospecting for a United Church." Those who could not hear Bishop Dun will be happy to know that the Lectureship provides for publication in book form.—*World Council of Churches Courier.*

A Farewell Greeting

The leaders of the German Evangelical Church in Lower and Upper Silesia sent a farewell greeting to the members of their Church who were emigrating, at the time of the mass transfer of population. We quote a part of the letter as reported in the International Christian Press and Information Service, as follows:

"The Church knows how great is the distress which you suffer through the loss of your country, your homes and all that you possess. God's children can lose everything—country, possessions, even life itself—but they can never lose the Lord Jesus Christ, who gave Himself for us and through His Cross and Resurrection won for us an eternal home and eternal life . . . Do not fall into the temptations which such a far-reaching change brings, as the uprooting from the old country and the transplanting to the new one. Do not become hard-hearted and selfish in spirit, thinking only of your own need and closing your hearts to the suffering of others. Walk upright along the dark way which you have to travel, as children of the Lord Jesus, who was Himself homeless . . . Remain true to God's Word and Sacrament. Perhaps God in His wisdom is urging you as His messengers, through whom He will awaken new life among the dead congregations of our fatherland."—*World Council of Churches Courier*.

Sacrificial Giving

A few weeks ago a relief shipment of food, valued at \$5,000, was offered to the Netherlands relief committee. The World Council office received a reply asking that the food go to Germany as a gift from the Protestant Churches of Holland. The committee said, "we can get along, but we want supplies to go to those whose situation is much worse than ours." That was a gift which must have been a triple blessing—on the original givers, on those who forwent accepting it but sent it to the more needy, and on the recipients.—*World Council of Churches Courier*.

Worship

Isa. 40: 3-5. "The glory of the Lord shall be revealed."

Isa. 40: 18. "To whom then will ye liken God?"

The second commandment, or covenant agreement occupies three verses in Exodus and the same in Deuteronomy. If the first tells who is to be worshipped, the second tells

how he is to be worshipped—in a spiritual manner. No natural image, or representation of this covenanting God shall be made use of as a help to his worship by his covenanting people.

There were two reasons for this prohibition: 1. The impossibility of setting forth God's glory in any form. 2. Any attempt will draw the worshipper farther away. Alexander MacLaren says, "An image degrades God, and damages men." Because God is Creator of all, no creation can be like God.—M. M. B., in *Christian Life*.

Taking For Granted

(From page 169)

The presence of strange rays might have been taken for granted; the vast desert spaces might have been taken for granted; but when those arose who were not willing simply to take them for granted, humanity was blessed.

*More than the dawn
And the lilies,
The glint of the brook in the sun*

*Is the promise
Of their own making:
That beauty is never done.*

*And tomorrow,
Whatever follow,
What winds may whistle and run,*

*The flowers,
The brook and sunrise
Will be waiting for every one—
(Ethel Barnett DeVito)*

It is bad enough to take places and things and Nature for granted. But even worse, to take peoples for granted.

People are more than just people in the abstract—people are persons: and all persons, according to our Lord's teaching, are created in the image of God. Somebody once said that Christianity can be expressed in one word—and that word is "Caring". Caring for others—being aware of their existence, contriving ways and means to bring happiness and joy to others. That was the way that Paul felt about the people in the vast region where he traveled—he cared enough about them to want them to share in the inexhaustible riches of Christ. That was the way the Philippians thought about him—they cared enough for him to send him material aid and moral encouragement.

This "caring-ness" of Christianity had its origin, of course, in Jesus Himself. He got

into trouble with the authorities" because he cared about people of other races — Samaritans, for example, whom orthodox Jews of his day were not supposed to traffic with; he cared about despised tax-collectors, Lo! even on the Cross he cared about an anonymous thief who hung on a cross next to him — enough to say to him: This day thou shalt enter Paradise.

So Christians throughout the years have cared. We have not always cared enough. But Christian scholars cared enough about old manuscripts to copy them diligently and pass them on to unborn generations, that they too might read the words of life. And Christian monks of the Middle Ages cared enough about the poor and distressed to provide asylum and refuge for the poor and needy. And Christian people started hospitals. Christian missionaries today care enough about people in strange and remote Oriental villages or on tiny islands of the seas to go there and identify their lives with the least of their brethren.

Christianity puts a conscience into life — and keeps us from getting altogether hard-boiled about human relations. If ever our world gets rid of war, it will be because religious people will care enough about goodwill to transform the nations.

Our world is often brutal and uncaring on the surface. We can see that especially after a war. During a war we want to provide every possible honor for the soldiers and sailors who have fought it successfully. But when the men come back — after the medals and the parades and the salutes are past, we forget the men.

"God and the soldier we adore
In time of danger, not before:
The danger passed, and all things righted,
God is forgotten, and the soldier slighted."

That verse was written several hundreds of years ago. It is attributed to a veteran who served under the Duke of Marlborough, an ancestor of Winston Churchill. What it says is too true even today.

I do not suppose George Bernard Shaw will go down in history as a Churchman — but unconsciously at times he has voiced some quite Christian ideas. I give you these words from his pen — they exemplify the caring quality of Christians:

"I am convinced that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatever I can, for the harder I work, the more I live.

"I rejoice in life for its own sake. Life is no brief candle for me. It is a sort of splendid torch which I got hold of for a

moment, and I want to make it burn as brightly as possible before turning it over to future generations."

Remember Jesus: "Inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto me."

There is something else which it is all too easy to take for granted — and that is the Church. Paul did not view it so: St. Francis did not; nor Martin Luther, John Wesley, nor Martin Niemoeller. Our Pilgrim Fathers cared so much about the Church that they braved uncharted seas to erect their communities and meeting-houses on these shores. Countless loyal souls in the present continue to care about the Church. They realize that we shall not have churches unless we devote time and energy to their work. They know that our communities will not have crosses dotting the skyline unless we keep the Church strong and vital in our hearts.

If we take the Church for granted, its luster will grow dim. We have to work for it — put it central among our interests.

An old minister was one day seeking to inspire his somewhat apathetic congregation. Said he:

"This Church must get up and walk."

"Amen," exclaimed the pious brethren, "let her walk."

"This Church," added the minister, "must get up and run."

"Amen, let her run," said the saints.

"More than that," shouted the preacher, encouraged by the responses, "this Church must fly."

"Amen," ejaculated the pious ones, "let her fly."

"Brethren, it takes money to make a Church fly," climaxed the minister.

"Amen," came from the seat of the saints, "let her walk."

What is this Church which needs our time, our talents, our material gifts in order to proclaim the truth which sets men free? It has been well-defined simply as "The Fellowship of Those Who Care."

As Paul once wrote to his friends the Philippians, one almost seems to hear him speaking out of Eternity:

"Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord."

"How did George break his leg?"

"See those steps over there?"

"Yes."

"George didn't."

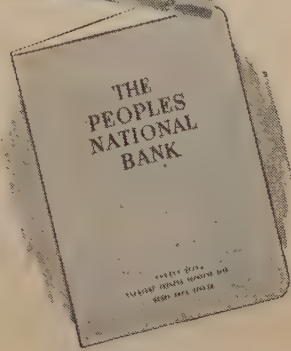
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Fanatic

(From page 164)

the machinations of a group calling itself "The Columbians". Its fascistically-minded leaders took their cue and method from Hitlerian Nazism. The central doctrine of the Columbians was that of a venomous hatred for those of another race or nationality. Its deliberate aim was to take command of the nation. Recall the statement of William Penn to the effect that if men will not be governed by God, they will be ruled by tyrants! A friend who recently visited Europe for relief purposes returned to say that that continent resembled a huge, boiling cauldron, which, with its formidable and imminent clash of loyalties and outlooks, might spill over at any moment. Here in Europe is a vast, spiritual vacuum which, waits the filling. On the stage of all these conflicting forces is Nihilism, with its drag and inertia, its negativism and collective despair. There is the fanatical enthusiasm of Marxian Communism, truculent on the stage of the world, openly bidding for the loyalty of men and nations. There is religious clericalism and fascism, putting its boot on the hearts and minds of men, the while it exploits them in the name of "the Church". All in all, here is a milieu of contending forces, and who dare say that the future does not belong to the energetic, the impassioned, and the fanatical?

It must be obvious that a Christianity and a Church with only a provincial and parochial outlook is utterly inadequate for such a staggering day. This world of ours, with its cauldron of smoldering discontent, and hates and fears, will not so much resist a tepid Christianity as it will ignore it. Says D. Elton Trueblood, "The Faith is harmed far more by timid upholders than it is by open and violent enemies. The worst blasphemy is not profanity, but lip service"! One who had his spiritual abode in "Laodicea" spoke as follows to a lad considering the Christian ministry as a life calling: "Why be bothered so about the salvation of men? Why not rather take it easy"? And that lad, be it said to his credit, did not reply. For his questioner would never have understood. He bethought himself, however, of some words spoken by the Lord Jesus centuries ago, "But since ye are tepid, I will spit you out." Have you reconsidered your Christian vows of late? Put to yourself, in all honesty, that haunting question of the disciples in the Upper Room, "Lord, is it I"?

That courageous and unforgettable troubador of God, Sam Jones, was once called to pray with one of his wealthy parishioners who was

11. Reaching the bedside of the sick man, his pastor steadfastly refused to pray for his recovery on the ground that he had been decidedly unfruitful in the service of God. Said he, "I might pray that the good Lord would forgive your sins and take you home to heaven, but I certainly cannot consistently pray that He will make you well and leave you here. The records of our church show that you are of no account. You don't come to church and worship God when you are well. You have been greatly prospered in earthly goods, but you don't give anything to support the Lord's ministry. If I and my pony and my wife and baby were dependent upon your contributions, we would starve to death. I wish I could pray the Lord would keep you here, but I cannot!" Whereupon that wayward parishioner, of the doughty frontier preacher, recovered not only his health, but in penitence his loyal and zeal for the work of Christ. The downright frankness and honesty of his pastor brought him to his senses.

Make no mistake about it, the future belongs to the spiritually enthusiastic, the "all out" in spirit, the fanatical in the service of their Cause. "But since you are tepid", the Risen Lord is saying. Surely that is the ultimate condemnation!

Suffering

(From page 162)

summons us by the beauty of his life, by the simple power of his words, by the love that led him on to death, and by his influence on all humanity, summons us to heed, to think, to follow in the way he tried to show us.

It would be a marvelous thing if in this day and age we could recapture his spirit. It would be a marvelous thing if out of the hopelessness and despair that has accompanied the recrudescence of cruelty and brutality in our time, there might rise up a generation with a new sense of the worth and dignity and power of human life lived in hardship and filled with sacrifice. It would be a marvelous thing if we in our day could find anew the way and the truth and the light, and could win through to a new understanding of the will of God.

"Unless we walk this earth in the company of other men from other nations, any refuge that we seek alone will become our tomb. We have finished the last great war where natural barriers can serve as effective defense."
—Gen. Omar Bradley, Veterans Administrator.

A facsimile of the first life insurance policy issued in America. The document is titled "The Indenture" and is dated "1761". It is a legal agreement between the Presbyterian Ministers' Fund and Francis Alison, a minister of the Gospel. The policy guarantees that the fund will pay a sum of money to the minister's family upon his death. The document is written in formal, 18th-century English and includes a signature at the bottom.

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The logo of The Presbyterian Ministers' Fund. It is a circular emblem featuring a central figure, likely a minister or a religious symbol, surrounded by text. Above the emblem, it says "FUND OF THE PRESBYTERIAN MINISTERS' FUND". Below the emblem, it says "THE PRESBYTERIAN MINISTERS' FUND".

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RACISM

A WORLD ISSUE

By EDMUND D. SOPER

*The Biggest Little Word
In The World*



Dr. Soper's book is the result of several years of group thinking of leading experts in the field of race relationships. It includes the findings of eleven seminars and a national conference on "Race." Against a clear historical background, it presents the issues at stake and the reasons for racial prejudice. It shows how racism has affected, and is still affecting the economic, social, religious, and political phases of life today. It offers knowledge and understanding as the solution to racial prejudice. One will find here a challenge to realize the gravity of the problem and to treat it with honesty and tolerance. \$2.50.

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BOOKS

UNDERSTANDING THE CHRISTIAN FAITH

By Georgia Harkness. Abingdon-Cokesbury. 187 pp. \$1.75.

Written for "the average man," this book by Dr. Harkness, the only woman member of the American Theological Society, admirably fulfills its announced purpose. Herein are set forth the first principles of our Christian Faith in plain, non-technical language understandable to the man in the street. There are twelve chapters. Included are such subjects as The Meaning of Faith, Understanding The Bible, Religion and Science, the Reality and Nature of God, Salvation, Prayer and Providence, Eternal Life.

The book is well adapted for use by pastors, to be put into the hands of laymen who would like to clarify their thinking upon religious matters. It is not a book just for answering "problems"; but one which presents an all-around view of The Christian Faith in its practical bearings upon modern life. The minister himself will profit by it too.—*Frederick W. Burnham.*

RACISM, A World Issue

By Edmund Davison Soper. Abingdon-Cokesbury. 295 pp. \$2.50.

This book is unusual in that although it was written by one man, it represents the corporate thinking of many. It is the result of seminars growing out of an original one at Delaware, Ohio, in March, 1943. The manuscript was examined in mimeographed form by a hundred informed persons in the field of race relationships. Finally, Professor Soper, who teaches the history of religion at Garrett Biblical Institute, sent forth the completed document.

The book is significant in its putting the race conflicts of our day against a world background. It is alarming to realize how widespread these difficult tensions are in every continent. Russia, Spanish-America, India, the Far East, the Pacific Islands, Africa, and the United States, all are discussed in detail—with greater attention being paid to American problems, in chapter entitled "Racial Minorities in the United States" and "The Negro in American Life."

The introductory chapters on race in general, and racism as fact and problem are valuable background material for the realistic considerations expounded in the body of the book. Likewise, the concluding chapter, "The Christian Faces the Color Bar," stands out as a challenge to the Christian conscience of everyone of the book's readers. Professor Soper warns against the danger of sentimentalism. "We may be engulfed in a sea of gushing emotion as we think of suffering humanity and 'man's inhumanity to man' and all that; but unless the new experience is grounded in something more stable than fleeting superficial feeling, it will not stand the test of the years . . . The victory for racial understanding and tolerance is not to be won in a day."—*Kendig Brubaker Cully.*

A MINISTER'S OBSTACLES

By Ralph G. Turnbull. Revell. 159 pp. \$1.50.

Herewith are fifteen sermons primed to enable today's preachers to "see themselves as others see them", and to give them confidence and courage in removing the grievous stumbling-blocks from the way. The titles are most suggestive of the kind of obstacles Mr. Turnbull has in mind: The vice of sloth, the bane of jealousy, the snare of substitutes, the crux of criticism, the lust of dissidence, etc.

The sermons tend to be didactic and bombard the teacher with an overwhelming broadside of condemnation, the result being less effective than if he were peppered with more accurate sharpshooting by means of specific insights and detailed judgments. As is the reader will feel helpless before a blanket bombardment and will fail to profit by the book as he should.

The wide use of illustrations and quotations makes the volume fruitful for stimulating reading, and the ecot background gives a peculiar and provocative style to the preacher's thought and utterance. The wholehearted sincerity of Mr. Turnbull's exposition of the Gospel as the power of God for this day and age is evident on every page. This in itself will be a strong factor in its recommendation to the searching heart.—*John W. McKelvey.*

CHRISTIANITY AND CIVILIZATION

By H. G. Wood. Macmillan. 128 pp. \$1.25.

This little volume, No. 16 in a series on "Current Problems", is an invaluable discussion of modern difficulties in the light of Christian truths. The author, professor of theology in the University of Birmingham, England, has the happy faculty of straight thinking and cogent diagnosis. He sees through the fog and confusion enveloping our world view-points and with amazing directness puts the reader on the right trail. Every minister will want to read and re-read his five short chapters, if for no other reason than merely to feel re-nued confidence in the Christian faith as a way of hope, and the one all-encompassing valid way at that, for contemporary humanity.

It is hard to say which Chapter is more rewarding from the standpoint of re-thinking the validity of the Christian message. Each Chapter in turn seems to surpass the one before it. At any rate, as Professor Wood discusses Christianity and Civilization, Scientific Humanism, and Marxist Philosophy, one is elevated by the assurance that the Gospel of Jesus is not only relevant but uniquely possessed of the insights and motives by which alone modern man can solve the impasse of chaos and ruin. In his Chapters on the Christian Co-operative Commonwealth, he makes a keen and pertinent analysis of our world order as it exists today, though he was writing in 1942. What he said in the uncertain years of the Last World War has been substantiated in the process of time and has regained thereby new significance for the serious reader.

His closing Chapter, Good Friday, 1942, is recommended reading by every thinking Christian this year. It gives a needed emphasis on the Christian doctrine of forgiveness. It makes the book doubly worthwhile.—*John W. McKelvey.*

THE LIVING LITURGY

By Masey H. Shepherd, Jr. Oxford. 139 pp. \$2.25.

The author is a member of the Episcopal Theological School, Cambridge, Mass. His book is a collection of essays dealing with topics affecting the liturgy of his Church. The chapters are short and, for the most part, interesting even to one in a non-liturgical church. There are fifty-three of them, gathered into six major divisions. These divisions will suggest the scope of the work. Principles; the Daily Office; the Holy Communion; the Christian Year; Baptism and Confirmation; Music and Architecture. This reviewer found the sections on the Holy Communion and the Christian Year particularly interesting. One not trained in an Episcopal seminary will find himself disagreeing frequently. When he says, "Personal religion cannot be sustained apart from the discipline

A Religious Book Club Selection

A SCIENTIST'S APPROACH TO RELIGION

By Carl Wallace Miller

As science probes more and more deeply into the resources of the physical universe, and places them more and more at the disposal of mankind, the Christian Church must continue to teach the necessity for a profound faith in God and a sympathetic understanding of our fellow man.

Dr. Miller's purpose is to show the interplay of science and religion, and to strengthen religious faith. He approaches the great elements of the Christian faith from the point of view of one who intuitively recognizes their immense importance. The simplest features of the world about us are so awe-inspiring, he feels, that they are in themselves evidences of God's care. Consequently he has written this book to restate the essentials of Christian thinking for modern men who realize the conflict between tradition and modern knowledge \$2.00

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of the Church's corporate tradition of praise and prayer," he undoubtedly means the Episcopal Church's tradition, and one might be allowed to suggest that there are other traditions which will help sustain personal religion. But there is so much that is fine in the little book that one may well decline criticism while withholding judgment. Many of the chapters will suggest to non-liturgical ministers ways of enriching the service of worship.—*Wm. Tait Paterson.*

WANLESS OF INDIA

By Mrs. Lillian E. Wanless. The W. A. Wilde Co.

Here is a truly fascinating and inspiring story of missionary service to humanity and to God.

Among that illustrious company of young medical missionaries who made the first third of the present century memorable for its contribution to human betterment around the world, were included such doctors as Cyril Haas, of Adena, Turkey; A. L. Shelton, of Batang, Tibet; Royal J. Dye, of Bolenge, Belgian Congo, Africa; W. E. Macklin, of China and William James Wanless of India. Wanless was perhaps the greatest in the range of his visible accomplishments on the field of service. This book recites those achievements. It will stir anew the missionary passion of a preacher and thrill the hearts of young people who are thinking of worthwhile life service.

The purchase of this book will be wise investment.—*Frederick W. Burnham.*

LIFE'S GOLDEN HOURS

By Hobart D. McKeehan. Revell. \$2.50.

There is a crystal clearness about these sermons that preachers will do well to emulate. What Mr. McKeehan is trying to say is never in doubt, and his outline is so simple and direct that the members of his congregation must have remembered what he said. This is, in some ways, a very obvious necessity for preaching, but it is also a much neglected one.

You will not catch the present day urgency in these sermons that you may find in some other books. I am not sure that this should be thought of as a weakness. Most sermons are, perhaps, too contemporary and have a sense of being dated if you read them one year after they have been preached. Great preaching should be timeless.

Yet, I missed the sense of the tragedy of this hour in this book. This, however, is a personal reaction and is simply one preacher complaining because he does not find what he would have put into the discourses. The book will bring pleasure to most of the people who read it.—*Gerald Kennedy.*

SET APART FOR THE GOSPEL

By Clarence C. Stoughton. United Lutheran Press. 89 pp.

The author of this book is a layman who was formerly president of Wagner College, and is now Stewardship Secretary of the United Lutheran Church and Executive Director of the Lutheran Laymen's Movement. Its contents were lectures delivered by the author which have been put into this permanent form.

The title discloses that it deals with those who preach the Gospel. There is a freshness about the book that is delightful. There are many books on this general theme that Dr. Stoughton is treating, but this is a new approach that is clear and attractive. The phraseology is not cast into old molds. The tone is indicated when he writes, "A minister is different from other men. He may go fishing, laugh and sing, work and play as other men. But he is different. He is set apart as God's apostle."

The author discusses his theme in six chapters. 1. The uniqueness of the minister's call; 2. The resources available to the pastor to insure his growth and development; 3. The minister's educational program in his parish; 4. The pastor in the community; 5. The minister's relation to world problems; 6. The pastor's ministry to individuals. In all these chapters the author is realistically practical and helpful.—*J. J. Sessler.*

THE LAYMAN LOOKS AT THE MINISTER

By Murray H. Leiffer. Abingdon-Cokesbury. 160 pp. \$1.50.

This book is the result of a questionnaire of seventy questions submitted to 1,000 people of the Methodist Church, of all ages and groups. It was undertaken to promote better understanding between minister and layman. The author gives, in a table, the results of the questionnaire.

Some things stand out in the results. In one letter submitted with a reply we learn that a minister is supposed to be able to repair property, drive a nail and saw a board straight. City churches usually resent a minister doing property repairs. If he holds theological views differing from the people he is not acceptable. If he permits social dancing in and about the church property he is not acceptable. And this is significant: if he serves women and children well and does not furnish challenging leadership for men, he is not acceptable—and what may be strange to some, the majority of women want him to be a man's man. He must assume leadership in church finances and he must consult with the treasurer to see that money is properly handled and spent. He must be loyal to the Methodist Church. It is all right to speak before the Chamber of Commerce and business men's clubs, but all wrong to speak before labor groups. Preaching against the desire to get "more things" does not meet with favor any more than it did in Jesus' day. It is all right to preach about brotherhood, but all wrong to have mixed congregations. It is also wrong to have a pastor of another race. While the Methodist Church will ordain women few lay people want a woman as a permanent pastor. They prefer seminary graduates.

So the minister is to be all things to all men. He seems to get results as much, or more, by his personality and persuasiveness as he does by his formal training. Maybe the answers to two questions Dr. Leiffer asks at the end would be helpful: "Under what conditions can ministers work most effectively?" and "What traits do you find in the ideal layman?"—*W. R. Siegart.*

THE MODERN PARENT AND THE TEACHING CHURCH

By Wesner Fallaw. Macmillan. 225 pp. \$2.50.

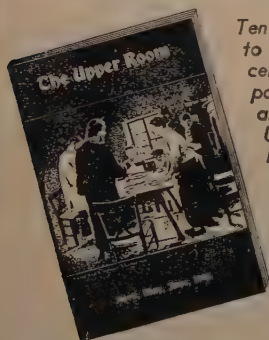
Religious educators are fairly agreed that parent education is sorely needed to a degree we have never attained it in the Christian Church. Each publishing season is producing evidence that intelligent consideration is being given to this somewhat neglected and haphazard area.

Professor Fallaw's book is timely and useful. It contains practical program suggestions for local churches, much of the material being based on actual experimentation in the Congregational Church at Winnetka, Illinois, where Professor Fallaw was minister of education prior to taking his present chair at Andover Newton Theological School. It is therefore well-tested and sound.

The book is likewise an experiment in the philosophy of religious education. Dr. Fallaw is interested in

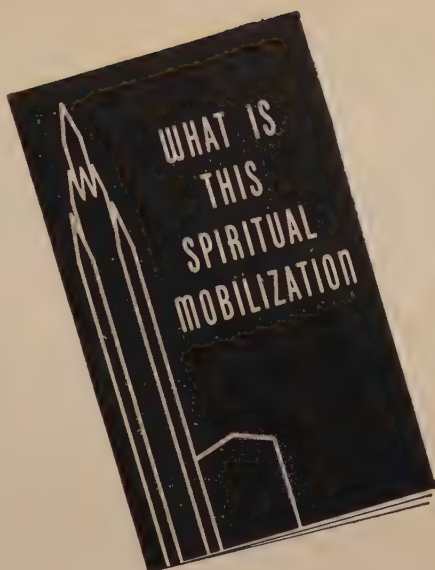


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theological questions, and is one of the religious educators of our day who can be depended upon to address himself to the theological content of curricula. Some of the profession will consider him too heavily concerned with theology. Others will applaud him for this interest.

The selected bibliography is good, as are several appendices, "Legal Status of Bible Reading in the Public Schools (Keesecker)," "A Study of Sunday School Membership between 1926 and 1941-42," "Change in Sunday School Enrollment, 1926 to 1943," and certain forms used in the program of parent education at Winnetka.—*Kendig Brubaker Cully.*

THE WEB OF GOVERNMENT

By R. M. MacIver. Macmillan. \$4.50.

This is more than a textbook in government, or political science. It is the philosophical interpretation of government as across the generations it has woven its role as an agency in the evolution of human society.

The book is a rewarding study for readers whose governmental concepts are derived primarily from journalistic discussions in the weekly magazines or the Sunday supplements.

The author, a professor in Columbia University and one of the world's outstanding thinkers in political science, shows profound learning. He can quote as readily from Aristotle as from Harold Laski, pointing out with equal ease the validity or error in either.

His differentiation between myth and technique is basic to an understanding of his thinking. By techniques, he means "the devices and skills of every kind that enable men to dispose of things—and of persons," that is, primarily "a way of control." Myths, he says, are "the value-impregnated beliefs and notions that men hold, that they live by or live for." The religious philosopher will find ground for appreciation when Professor MacIver stresses the primary reality of the myth.

He points out that "there is grave peril when government usurps control over the myths of the community, especially since government is now armed with powers more formidable than it ever possessed before." He says that democracy is the only safeguard against this danger, but that the people are very easily "beguiled by propaganda along specious paths."

He recommends vigilance lest government should ever be permitted to impose its controls over cultural life, and argues also that government must not be permitted to have such control over "the economic-utilitarian system" that indirectly it will have also a control over the cultural life of people. That latter is a profounder warning than we sometimes get from politicians who oppose government economic controls simply in order to permit unlimited free enterprise, which also at times has proved dangerous.—*Kendig Brubaker Cully.*

THY KINGDOM COME

By Harold B. Hunting. Cloister Press. Leader's Manual: 56 pp., \$.90. Student's Book: 107 pp., \$1.00.

These manuals, bound similarly in paper, are materials issued as Course II in the Cloister Series of Church School Courses. It is a course on the social meaning of the Christian faith for high-school students. The Cloister Press announces that "all courses in this series are suitable for use in week-day religious education groups on public school time."

The purpose of the course, as stated in the introduction to the leader's manual, "is to lead our youth to be Christian radicals; to be rebels against whatever oppresses and degrades human beings, because

human beings are God's children." On page 2 of the student's book the pupil may read that the course "is written to say to all young people who will have to live in the post-war era, can we not find a pathway to a better world than this?"

Mention of a few of the thirty chapter titles as follows: "Wilberforce and the Abolition of Slavery," "Youth Looks at War," "The Consumer Movement," "Are All Men Brothers?" "What Will Mankind Do with Its Leisure?" indicates the content of the course.

Material in the student's book is presented in such manner as to get and hold attention. Suggestions to the leader are based on sound educational principles. For each chapter a number of questions for discussion are provided.—*Paul R. Kirts.*

TARBELL'S TEACHERS GUIDE

By Martha Tarbell, Ph.D., Lett.D. Revell. \$2.25.

Those who teach the International Sunday School lessons need no introduction to this volume. This is the forty-second year these comments on the International Lessons have been published. James says "Who teach shall be judged with greater strictness." Any workman must have tools and if we are to pass muster as teachers and meet the heavy responsibility that is ours we must be prepared. That is the purpose of this volume.

Stop looking at the teaching task as a burden, sacrifice, a heavy duty and begin to think of it as an opportunity, a privilege. Talk yourself out of your half-hearted attitude. This volume will help.

A lesson outline is given for each Sunday. Comments and illustrative material is adequate. There is a section on "Light from Oriental Life." Material is given for each lesson for those who teach young people and intermediates. Approximately eight pages of closely written material is given for each lesson. It is scholarly, biblical and thorough.—*Charles L. Banning.*

CREATION CONTINUES—A Psychological Interpretation of the First Gospel

By Fritz Kunkel. Scribners. 312 pp. \$3.00.

This book claims to be "A Psychological Interpretation of The First Gospel," that is the Gospel of Matthew. It strikes this reader as rather a fantastic running comment; not so much an interpretation as a commentary. It is a reading into the Gospel of Matthew the psychiatric ideas of the author. We have here a modern example of the allegorizing or spiritualizing method of scriptural interpretations, a process by which the scripture can be made to mean anything which the interpreter may wish it to mean in order to fit his theories.

Yet one must admit this author's flashes of insight into the application of Jesus' teaching and ministry translated into the terms of modern psychology. Although the author seems obsessed by his own idea of "Creative evolution" as the goal of time and eternity, the reader's mental faculties are stirred by the reading of his book.—*Frederick W. Burnham.*

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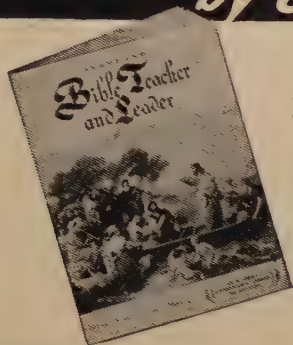
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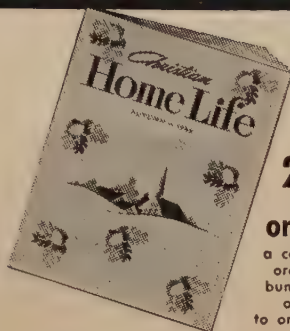
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Mid-Week Suggestions

I. Nations Under One God

Organ: "A Cloister Scene"—Mason.

Invocation: "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." Psalms 33: 12.

Hymn: "There's a Wideness in God's Mercy."

Psalm: 18, responsively.

Hymn: "Welcome, Thou Victor in the Strife."

Scripture: Isaiah 2: 1-5; Matt. 21: 33-44 Rom. 4: 14-18.

Hymn: "Father, All Glorious."

Meditation: (Read Psalms 25: 8. Tim. 2: 4) Beauty, love, kindness, the exaltation of the soul, the knowledge of the loveliness of the World about us, the songs of the season, the clouds and trees and waters and stars, the understanding of the goodness of God, the inexhaustible poetries of all things that grow—these gifts of Love were plainly intended for all peoples everywhere. Yet, how few of God's creatures have the will, the privilege, or the energy to look up at the stars, and contemplate the goodness of God. Some have never been taught; some are in slavery that gives them no time for beauty; millions are too weary to think beyond the need of food and sleep. Yet, the laws of God work without ceasing toward the triumph of good over evil, regardless of the seeming triumph of evil in many sections of the world today. God is infinite good; man creates the evil through his selfishness, sinfulness, willfulness, and because of our misery and finite understanding, we permit the evil to overshadow the good for a season. If God is Infinite good, He is so in the lives of all creatures, who wish to walk by His hand. What are we doing individually to help the children of men to understand this divine law?

Ernest Gordon, in the Sunday School Times, tells of a Chinese judge named Meng, who was so burdened at heart with the sorrowful conditions of the prisoners brought before him for punishment that he resigned his judgeship and took a position as jailer in first one city and then another in Kansu Province. He is leading these prisoners to Christ; 30 men have been baptized during the past year. The prisoners think so much of their keeper, Mr. Meng, that they are trusted to work in the open fields, and in three years none of them has tried to escape—a remarkable record. There is a Church in Kansu where all the leaders are ex-prisoners, who were converted during Mr. Meng's term of office in their city. Mr. Meng is waiting for a missionary to come where he now is, in order that he may extend his ministry to yet other cities.

What would happen in our communities if those of us who place temptation in the way of others; who accuse others of crime; who judge others, and sentence them to greater crime, were to think of these children, women or men as creatures created in the image of God, and set about winning them for Jesus Christ?

Hymn: "Father, I Stretch My Hands to Thee."

Prayer: (Enter woman dressed as Austrian Mother, kneel at chancel steps, and pray—Heavenly Father, give my children today their bread; send milk for the undernourished infant son, and meat for his father, who lacks the strength to do the work to which he is driven. Enter thou into the hearts of men everywhere, so the good which Thou art may drive out the evil and hatred. We ask in Jesus' Name. Amen.)

(Pastor turns to recognize a youth dressed in Chinese costume, who kneels and says: Heavenly Father, lay Thy hand upon the men in our great and who are striving against one another in warfare, and help them to see Thy Face. Teach them of Thee and Thy goodness, Thy love and concern for all Thy children on earth. We ask in Jesus' Name. Amen.)

Hymn: "Lord of All Being, Throned Afar."

Benediction.

Organ: "Rex Gloria"—Day.

I. The Test of a Christian

Organ: "Supplication"—Hosmer.

Invocation: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust." Psalm 18: 2a.

Hymn: "Lead, Kindly Light."

Psalm: 15, responsively.

Hymn: "Jesus Shall Reign."

Scripture: Matt. 25: 31-46.

Hymn: "Know, My Soul, Thy Full Salvation."

Meditation: (Cite usual rule used in most churches for counting members, and what causes names to be dropped, and on what grounds they are added to the list). What will the test or sign of a follower of Jesus Christ be according to God's rule? Do the two balance? Our faith in Jesus Christ must be proved by our works, our lives, not our statements only, or placing our names on a list. Our lesson today (Matt. 25: 31-46) contains the basis on which God will judge our Christianity. This should be printed on every communion invitation, every Church door, and every membership roll.

A saddler was approached by a wealthy churchman with a repair job "to be finished by Monday morning." "That is impossible," said the saddler. "Nonsense! You have all day tomorrow," said the Church member, "and I must have the job by Monday morning, or I will take it elsewhere." "You leave me no choice," said the saddler, "but I do not work at my bench on Sunday."

The wealthy churchman took the job to a competitor, who thanked the saddler for sending him a customer. "I will not send you any I can keep," said the saddler, "but I will not work on Sunday." "It is not wise to have too keen a conscience," laughed the competitor, "you make less money."

The saddler struggled along, some trouble, some work, some worry, but one day a military man came to see him, saying, "So you are the fellow who will not work on Sunday. My friend said you refused to do his work on Sunday." "I had no choice, sir," replied the anxious saddler. "Oh, yes, you had," replied the visitor. "You were free to choose between serving God and pleasing men, and because you made your choice, I am here today. I am General Downing, and have been looking for a



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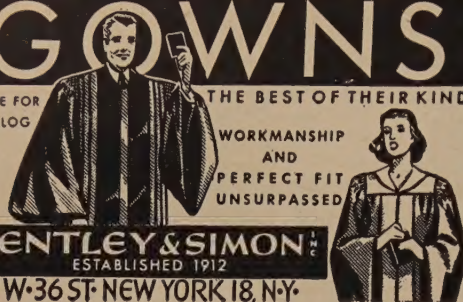


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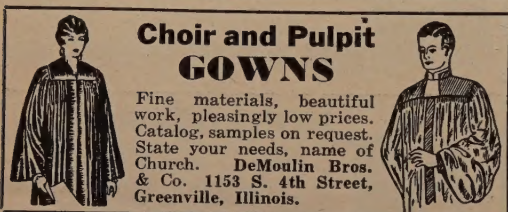
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man I could trust to do the work on a large government order. When I heard my friend's story, knew I could trust you."

Hymn: "Hold Thou My Hand."

Prayer: (Enter several persons dressed as Indian, Japanese, African, and kneel at chancel steps.) Heavenly Father, look Thou upon us all with love and compassion. Open our hearts to the great and everlasting truth which Jesus lived among men, as he walked and taught and healed, that is that Thou art Father of all Thy creatures, and dost judge them by their acts, not by their claims and professions of faith. Help us to live that which Jesus taught us. We ask in His Name. Amen.

Hymn: "Holy, Holy, Holy, Lord God, Almighty."

Benediction.

Organ: "Festival in F"—*Rinck.*

III. The Family of God

Organ: "In Springtime"—*Chaffin.*

Invocation: "The heavens declare the glory of God; and the firmament sheweth his handiwork." Psal. 19: 1.

Hymn: "O God, Our Help in Ages Past."

Psalm: 16, responsively.

Hymn: "Saviour, Like a Shepherd..."

Scripture: Matt. 6. (Read responsively, or as much as will fit into pastor's plans for the service).

Hymn: "In the Hour of Trial."

Meditation: Matt. 6: 33. The family as we know it is made up of individuals, each with responsibility toward the whole; the family of nations is made up of individual nations, each with responsibility toward the whole group of nations; the family of God is also made up of individual believers, who know God, and who through the Holy Spirit carry out their responsibilities toward non-believers and believers, as they are shown the Way.

Personal goodness depends upon willingness to do the will of God. It will never do for the prophets of a new order to overlook the fundamental fact of personal righteousness, generated through the will of God. No glorious family, nation, or group of nations can be built out of wicked individuals. Christianity regenerates the individual, before it regenerates the group of which he is a part. Christians believe in the wisdom and love of God for all mankind, and that diversion from continuous progress toward a better day is caused by individuals and nations in turn. Washington Gladden said, "I never doubt that the Kingdom of God I have always prayed for is coming; that the Gospel I have preached is true. I believe that the democracy is getting a new heart, a new spirit, and that the nation is being saved. There are signs that a new way of thinking, a new social consciousness, is taking possession of the nation." As Christians we know that before a new way of life can come for the nations of the earth, a new way of life must come for the individual in that family. Righteousness (See 205)

INDEX APRIL, 1947

GENERAL

Book Reviews	196
Character	189
Search Methods	172
Letter	161, 165, 186, 189
Editorial	170
Family	174, 204
Anticism, Meckel	163
Hobbies	175
Illustrations	189
Footnote	170
Difference, Cully	168
Senior Sermons	186
Week Suggestions	202
Other's Day	173
Immons	178
Terling, Adams	161
Ecological Issue, Swain	167
Traveler, Hooper	171
Visual Aids	175

SERMONS

Empty Life, Helfenstein	183
God's Census, Ice	178
Iron Did Swim, Macartney	180
Ministry Of Illumination, Wierwille	186

EDITORIALS

Professional Impotency	170
There Is A Road	170

ILLUSTRATIONS

Character Building	189
Cross, Flynn	189
Dawn, DeVito	191
Easter Morning	189
Farewell Greeting	191
Giving	191
Meeting, Young	182
The Traveler, Hooper	171
Vacuum	190
Worship	191

ARTICLES

matic, Be A, Meckel	163
zarus Laughed, Tiemeyer	165
ffering, Epic of, Adams	161
king For Granted, Cully	168
ecological Issue, Swain	167

MIDWEEK SUGGESTIONS

Christian Test	203
Family of God	204
Nations Under God	202

SCRIPTURE TEXTS

I—Illustrations	
O—Outline	
P—Prayer Meetings	
S—Sermons	
Matt. 5:13-16 (O)	174
Matt. 6:33 (P)	204
Matt. 12:45 (S)	183
Matt. 25:31-46 (P)	203
Matt. 28:2 (I)	189
Luke 1:79 (S)	186
Luke 22:42 (I)	189
John 16:33 (I)	190
Rom. 4:14 (P)	202
Rom. 12:2 (I)	189
Tim. 2:4 (P)	202
Rev. 21:27 (I)	190
Gen. 2:7 (I)	189
II Kings 6:6 (S)	180
Psa. 25:8 (P)	202
Psa. 51:5 (I)	190
Psa. 57:6 (S)	178
Isa. 2:1-5 (P)	202
Isa. 40:3-5 (I)	191
Isa. 40:18 (I)	191
Isa. 48:10 (I)	190

JUNIOR PULPIT

ce Flying	187
trich and Armadillo	188
atic	188

METHODS

ter-Service	174
y Auction	173
aplain's School	177
Family Week	174
tm and Radio Guide	175
obby Displays	175
venile Delinquency	173
nisters, What Kind	177
ssionary Pilots	177
ther's Club	174
ther's Day	173
ales of Order	175
x Exemptions	177
ades and Professions	172
ual Aids	175
hen Christians Write	177
outh and Religion	176

is personal, before it is collective. Bargaining through the Holy Spirit is done on a personal basis.

Hymn: "My Hope, My All, My Saviour."

Prayer: (Have families attend; have display of maps of all nations mounted, to focus attention on the "one-ness" of God's family of humans.)

Hymn: "Father, All Glorious."

Benediction.

Organ: "Fugue in D Minor"—Bach.

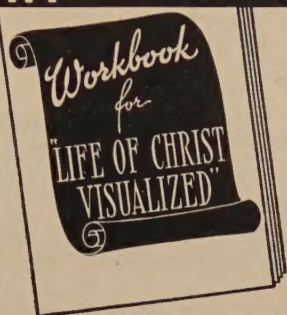
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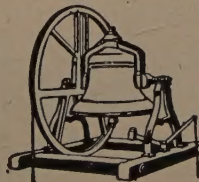
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